
PROGRESS OF COCHIN



Editor: T. K. KRISHNA MENON

**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**



PROGRESS OF COCHIN.

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PROGRESS OF COCHIN

A Septuagenary Souvenir, intended to commemorate the completion of the seventieth year of H. H. SIR SRI RAMA VARMA, G. C. I. E., the Maharaja of Cochin, and composed of contributions from competent writers,

AND EDITED BY
SAHITYAKUSALAN
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Formerly, a member of the Royal Asiatic Society, and of the Societies of Arts and of Authors, and a Fellow of the Royal Historical Society. For some time, a member of the Board of Studies for Malayalam of the Madras University, and an Examiner for Malayalam to the Universities of Madras, Benares and Hyderabad. A Sadasya of Visva-Bharati. Editor of the History of Kerala, of the Science Primers and of Books for Malabar Bairns, and the Author and Editor of other works.

1932.

PRINTED AT THE COCHIN GOVERNMENT PRESS,
ERNAKULAM.

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[Price Rs. 3.

CONTENTS.

Foreword—By the Editor.	Page, xv
-------------------------	-------------

CHAPTER I.

A Historical Outline.

(By the Editor.)

Cochin: Its area, boundaries and population—Its divisions and physical aspects—The River and Backwater Systems—The port of Cranganur—The Political History of the State—Councils and Kuttams—Wars between Calicut and Cochin—The pre-British period.	... 1—14
--	----------

CHAPTER II.

The Ruling Family.

(By M. R. Ry., K. Narayana Pisharodi Avl., B. A., B. L.,
Sarvadhikariakar.)

Early History—Traits of Early Rulers—Treaty of alliance with Portuguese—Goda Varma Raja—Defence of Cochin—Rama Varma Raja, Regent—Conduct of the Portuguese—Cochin in the 17th century—Adoption and dissension—The Dutch in Cochin—Raja Rama Varma—Diwan Nanjappayya—Rama Varma Raja (1828-38)—Diwan Venkita Subbayya—Raja Rama Varma—Diwan Sankara Variar—Raja Veera Kerala Varma—Raja Ravi Varma—Diwan Sankunni Menon—Sir Rama Varma Raja—Sir Vira Kerala Varma Raja—H. H. Sir Kama Varma—Diwan Sir A. R. Banerji—Diwan Sir J. W. Bhore—H. H. Sir Rama Varma—People's address—H. H. the Maharaja's reply—Birthday Boons.	... 15—50
--	-----------

CHAPTER III.

The People.

(By M. R. Ry., V. K. Raman Menon Avl., M. A., Bar-at-Law.)

Subject outlined—Three main divisions—Brahmins—Nayars—Kshatriyas and Ambalavasis—Eluvay—Valans—Parayas and Pulayas—Hill Tribes—Jews.—Mussalmans—Christians.	... 51—3
---	----------

CHAPTER IV.

Page.

The Depressed Classes.

(By M. R. Ry., Kavithilakan K. P. Karuppan Avl.,
Assistant Protector.)

The Terms—The Depressed Classes—Their past history—Their emancipation—And after—The present Ruler and these classes—The Diwans and the Depressed Classes—The Department of the Depressed Classes—The object of the Department—Education—Night schools—Water supply—Acquisition and leasing of lands—Model colony—Co-operative Societies and Village Unions—Labour Union—Home safe boxes—Bhajana Mutts—Industrial encouragement—The Depressed Class M. L. C.—Conclusion.

.. 59—67

CHAPTER V.

General Administration.

(By. M. R. Ry., U. Kandar Menon Avl., B. A., B. L.,
M. L. C., some time Secretary to the Diwan
and now the Excise Commissioner.)

Scope of the Chapter—Source of authority in the State, H. H. the Maharaja—Co-ordination of powers—The Diwan—Progress of the State—The causes—The legislature—The executive—Establishment charges—The judiciary—A resume of the scope of the work of some Departments—Financial policy—The Huzur Secretariat.

... 68—75

CHAPTER VI.

Department of Finance.

(By M. R. Ry., K. Krishna Pisharodi Avl., B. A.,
B. Com. (Dublin), M. L. C., Comptroller of Accounts.)

Retrospect—Development in the system of accounts and audit—Revision of Rules (1083—1085)—Separation of Devaswam funds from State funds—Third Test Audit—Training of Account Officers—Further revision of Code Rules—Railway Administration—Accounts and audit—Local audit—Provident Fund—Cochin Aided Teachers' Provident Fund—Establishment—Special Finance Committee—Financial position of the State.

.. 76—86

CHAPTER VII.

Judicial Administration.

(By M. R. Ry., Rao Bahadur P. I. Varugis Avl., B. A., B. L.,
M. L. C., late Chief Judge.)

Early history—Civil Courts—Criminal Courts—Procedure—Legal Practitioners.

... 87—93

CHAPTER VIII.

Page.

Law and Legislation.

(By M. R. Ry., V. K. Kochunni Menon Avl., B. A., B. L.,
late Deputy President of the Council and
formerly a Judge of the Chief Court.)

Present Legislative Machinery—Legislation in pre-Council days—
Machinery for the Administration of Justice—General Laws
—Special Laws in the State. ... 94—9

CHAPTER IX.

The Police and the Military.

(By M. R. Ry., P. Nilakanta Menon Avl., B. A. (Oxon),
Bar-at Law, Commissioner of Police and Commandant
of the Nayar Brigade.)

Origin and Growth—Preliminaries—New system introduced—
Vacancy reserve—Arms Supply—Financial—1084 Strength—
Military Police—Minor Changes—His Highness' Accession
—Departmental Heads—Regulation XII of 1097—Commis-
sioner—Far-reaching reforms—Sub-Inspectors' pay—Head
Constables and Constables' pay—Further Revision—Head
Office—Armed Reserve—Present organization—Finger Print
Bureau—Years 1090 and 1103 compared—Fall in Crimes—
The Nayar Brigade—Body Guard Cavalry—State Band—
Conclusion .. 100—10

CHAPTER X.

Jails.

(By Mr. M. B. Labouchardiere, late Superintendent of the
Central Jail.)

Early History—From 1892—Reformatory Measures—Diet of Pri-
soners—Finances—Transfer of the Jail to Trichur—Sub-Jails
— Conclusion ... 111—5

CHAPTER XI.

Department of Registration.

(By M. R. Ry., T. V. Ramalinga Ayyar Avl., B. A., M. L.,
late Superintendent of Registration and now Devaswam
Commissioner.)

Purpose, Object and Advantages—History—Constitution—Main
provisions and safeguards—Manner of Registration—Expan-
sion—Other Functions—General .. 116—24

CHAPTER XII.

Page.

Land Revenue Administration.

(By M. R. Ry., Rao Sahib T. V. Kasturi Ranga Ayyar Avl., B. A.,
Diwan Peishkar.)

Land Revenue—The only direct tax—Early Revenue history—
Previous Settlements—Their Character—The Kandezhuthu
—General Cadastral Survey—Revenue Settlement—Assess-
ment—Grant of pattah—Transformation of the village sys-
tem—Tahsildars—Revenue Inspectors—Diwan Peishkar—
Maintenance of Survey Records—Departmental Codes—Dis-
posal of Land—Extension of Cultivation—Progress of
occupation and cultivation—Land for the landless poor—
Collection of Revenue—Incidence of land Tax—Jamabundy
—Irrigation and water cess—Fishery—Conservancy of Gov-
ernment lands—Protection of tenants' rights—Advances to
Agriculturists—Weights and measures—Subordinate Services
—Conclusion

... 125—39

CHAPTER XIII.

Forests.

(By M. R. Ry., K. Govinda Menon Avl., M. A. (Oxon), D. D. R.,
late Conservator of Forests.)

History—Survey—Organization of the Department—Forest Law
—Its working—Old system—New system—Working plans—
Means of transport of Forest produce—Tramway—Food
crops cultivation—Nelliampathies—Rubber—Plantation—
Elephants—Executive and protective staff—Depressed
Classes—Miscellaneous.

.. 140—54

CHAPTER XIV.

Forest Tramway.

(By Mr. E. C. King, Tramway Engineer, and M. R. Ry.,
K. Govinda Menon Avl.)

Area tapped—Early trials—Expert enquiry—Nature of the line—
Workshops and rest houses, etc.—General

... 155—7

CHAPTER XV.

Excise and Customs.

(By M. R. Ry., C. V. Antony Avl., B. A., B. L., late Excise
Commissioner and the late Chief Judge.)

Early History—Reorganization—Administration—Sources of Re-
venue—Toddy and Arrack—Foreign liquor—Pure rectified
spirits—Salt—Opium and Ganja—Tobacco—Customs—Li-
quor policy—Conclusions

.. 158—67

CHAPTER XVI.

Page.

Education.

(By M. R. Ry., Rao Sahib C. Matthai Avl., B. A., L. T.,
late Director of Public Instruction.)

Early History—Preliminary—Education under the present regime
—General policy—Code—Collegiate Education—Maharaja's
College—St. Thomas' College—A College for women—High
Schools—A vocational bias in studies—The Dalton plan—
The Guardians' Day—Medical Inspection—Co-operative
stores—The Scout movement—Hostels—Teaching of Hindi—
Elementary Education—Compulsory Education—Vocational
instruction—Rural Industrial schools—Female Education—
Progress—Special courses for girls—Deputation to All-Indian
Conferences—Industrial and Trades Schools—Schools under-
take orders—Sanskrit Schools—The Sanskrit College—Back-
ward Classes—Depressed Classes—Concessions given—Pro-
tector of the Depressed Classes—A pulaya member in Coun-
cil—Physical Education—Physical Culture—Qualifications
and Salaries of teachers—Teachers' Association—The
Training School, Trichur—Public Libraries—Finance—
Conclusion

.. 168—204

CHAPTER XVII.

Medical Relief and Sanitation.

(By M. R. Ry., Diwan Bahadur Dr. V. Verghese Avl., late Chief
Medical and Sanitary Officer.)

General survey—Staff—General Hospital—Medical and Nursing
Staff—Ophthalmic Hospital—X-ray Institution—Antirabic
treatment—Civil Hospital—Other Institutions—State Aided
Dispensaries—Female Medical Relief—Leper Asylum—Men-
tal Hospital—Sanitary Department

.. 205—12

CHAPTER XVIII.

Anchal System.

(By M. R. Ry., A. P. Antony Avl., B. A., late
Superintendent of the Anchal Department.)

Origin—First Steps—Formation of the Department—Anchal Act
and Rules—Introduction of Anchal Stamps, etc.—Anchal
Stamps—Nature of the work undertaken—Anchal rates and
fees—Transmission of mails—Supply of Stamps and Money
—Accounts—Anchal Offices and Letter boxes—Articles car-
ried and Anchal Hundies—Financial—Conclusion

.. 213—40

CHAPTER XIX.

Page.

Department of Agriculture.

By M. R. Ry., I. Raman Menon Avl., B. A., F. E. S., Agr. Dep.
(Cantab), M. L. C. Superintendent of Agriculture.)

Population and Land under Cultivation—Steps to make up disparity—Early Demonstration Farms—Re-organisation—Work of the Dept.—Experimental work—Agricultural Implements—Manures and manuring—Irrigation—Crops—Industrial Crops—Fruits—Plantations—Cocoanuts—Diseases and pests—Cattle—Veterinary help—Agricultural Education—Exhibitions—Dissemination of agricultural knowledge—Co-operation—Conclusion

... 221—32

CHAPTER XX.

Co-operative Societies.

(By M. R. Ry., R. A. Gayatrinatha Ayyar Avl., B. A.,
Registrar of Co-operative Societies.)

Aim of the movement and its Origin—Early Administration—Recognition by the Government of India—A Review of the work in its First Stage—Central Bank—Co-operative Education—Cochin Central Co-operative Institute—Working of the Societies—Working of the Central Bank—Why credit side predominates—Other Forms of Co-operation—Miscellaneous activities—Resources—Co-operation—Interest of His Highness the Maharaja in its Development—Unique Importance of Co operation—Conclusion

... 233—44

CHAPTER XXI.

Industrial and Economic Development.

(By M. R. Ry., Rao Sahib C. Matthai Avl., late Head of the
Department and late President of the Economic Development Board.)
Climate and Rain-fall—Soil—Mat-making—Cocoanut Oil—Ceramic Industries—Timber—Rice Mill—Hides and skins—Bell-metal—Gold and silver work—Industrial Survey—Industrial School—Tramway Work-shop—Vocational Instruction—Loans from Government—Economic Development Committee

.. 245—54

CHAPTER XXII.

Municipalities.

(By M. R. Ry., K. P. Kannan Nayar Avl., B. A., B. L., late President of
the Ernakulam Municipal Council and till recently an M.L.C.)
Early History—Establishment of Town Councils—Constitution—Powers and Functions—Finances—Growth of the Councils—The Grant of Additional powers—Conclusion

... 258—60

CHAPTER XXIII.

Page.

The Village Panchayats.

(By M. R. Ry., I. Raman Menon Avl., B. A., F. E. S., etc., till lately the Superintendent of Village Panchayats.)

Early History—The beginning—The Panchayat Regulation—
Work of Panchayats—Expansion in number and power—
Further work—Panchayat Registrar—Junction with Agri-
cultural Department—Their present position and power ... 261—5

CHAPTER XXIV.

Religious and Charitable Institutions.

(By M. R. Ry., A. K. Vengu Ayyar Avl., B. A., late Devaswam Commissioner.)

Origin and History of the Devaswam Department—System of
Administration—The Iconographic and Iconoplastic Art in
the State—Mutts and Mathas—Charitable Institutions—
Finances—The use of Temples ... 266—74

CHAPTER XXV.

Archaeology and Allied Subjects.

(By M. R. Ry., A. Govinda Warriar Avl., B. A., B. L., Sankara Parvati Thesis Prize man.)

Introduction—Inscriptions—Coins—Ancient Monuments—Arch-
itecture—Influence of Tachu Sastra on Edifices—Dutch in-
fluence on Cochin Architecture—Sculpture—Iconography—
Manuscripts and records—Folklore and Traditions—Festivals
and Institutions—Anthropometric measurements—Caste Ori-
gins—Social status of each caste—Language—Social life
and customs—Succession and inheritance—Religion—Magic,
Sorcery, etc.—Ornaments, etc.—Food habits and mode of
life—Social organization—Caste and customs—Comparative
religion and Philosophy—Early History of Archaeological
researches—Archaeological researches under H. H. the Ex-
Maharaja—Protection of Temples and Palaces—Preservation
of the State records—Exploration and reservation of anti-
quities—Early History of Ethnographical and Archaeological
researches—The State Museum—The Grandha Library—The
Central Records—Archaeology and Ethnography—Finance—
The Ramavarma Research Institute—Conclusion .. 275—301

CHAPTER XXVI.

The Museum and the Zoo.

(By M. R. Ry., Rao Sahib K. Kochugovinda Marar Avl.,
the Superintendent of the Museum and the Zoo.)

Its Origin—The Museum in jeopardy—Its resuscitation—
Early struggle for a habitation—Its enlargement—The origin

and development of the Zoo—The Inauguration of the Industrial section—Cottage Industries represented—Growth and popularity—Educational value	Page. ... 302—8
--	--------------------

CHAPTER XXVII.

Sanskrit Studies.

(By Prof. K. Rama Pisharody Avl., M. A., L. T.)

Introduction—Facilities for Sanskrit Study—Methods of Study—Growth and slight decline—Sanskrit College, Tripunithura	.. 309—25
--	-----------

CHAPTER XXVIII.

A Short Sketch of Malayalam Literature.

(By Prof. P. Sankaran Nambiyar, Avl., M. A.)

Scope—Origin—Three periods in its History—Oldest Songs—Ballads—Early Epics—Erotic poetry—Champoos—Chandrot-savam—Krishna Gatha—Kilippattu—Kathakali—Drama—Thullal—Venmani School—Mahakavya—Short Poems—Early Prose—Novel—Short Story—Essay—Paraphrases—Biography and Criticism—English Influence—Cochin's Contribution—Royal Family's Contribution—His Highness the Maharaja and His Highness' Government—The Malayalam Improvement Committee—In Schools—Conclusion	. 326—38
---	----------

CHAPTER XXIX.

Sports and Pastimes.

(By Prof. T. C. Sankara Menon Avl., M. A. (Cantab.))

Introduction—Classifications—Pastimes Associated with Religious festivals—Kootiattom—Kathakali—Kurathiattom—Koothu—Padhakam—Thullal—Poorams, Velas—Chariot processions—Some observations—The Tiger procession—The swing—Puranavayana—Kongan Pada—Kummatti processions—Games—Out-door games—Military—The Kalaris—Non-military out-door games—Miscellaneous—Foreign and out-door games—Swimming—Exercises—Pastime among women—Encouragement by the Government—Indoor games—Make-shift games—The Cochin Athletic Association—Sports in Schools—The Maharaja's College Sports Club—Conclusion..	339—61
---	--------

CHAPTER XXX.

Public Works Department.

(By M. R. Ry., V. K. Aravindaksha Menon Avl., Asso.

A. I. E. E., A. S. M. E., Chief Engineer.)

History—Sphere of activity of the Department—Communications—Condition of Roads—Buildings—Irrigation—Contribution works—Ernakulam Water Works—Other Water Supply Schemes—Canal Navigation—Harbour and Railways—Hydro-Electric Investigation	.. 362—377
--	------------

Ayurveda

(By M. R. Ry. K. Sankara Menon Avl., M. A., L. T., Ph. D.,
the late Director of Ayurveda in Travancore.)

The Tridosha Theory—Standard works on Ayurveda—Works of Kerala Physicians—Buddhism and Ayurveda—The Kerala System—The Poison cure in Kerala—Treatment of elephants in Kerala—Kerala temples and medical treatment—Ashta Vaidyans of Kerala—Ayurveda in Kerala traced to this day—Ayurveda in Travancore—Ayurveda in Cochin—Mr. P. S. Varrier's help to the System—The Madras Committee—Help from other quarters—What great doctors have to say of this System.	... 379—394
Index	a—ah.

LIST OF ILLUSTRATIONS.

	Page.
1. H. H. The Maharaja of Cochin.	<i>Frontispiece</i>
2. The Statue of H. H. the Ex-Maharaja of Cochin.	...
3. (a) The Dutch Palace. (b) The Hill Palace. (c) The Athachamayam Procession. (d) Hill Palace Gardens.	... 12 A
4. (a) Diwan T. Sankunni Menon, C. S. I. (b) C. G. Herbert Esq., I. C. S., Diwan of Cochin.	.. 38 A
5. (a) The Residency at Bolghatty. (b) The Irwin Park. (c) The Chief Court and the Secretariat Buildings. (d) Harbour view.	... 70 A
6. (a) A Railway Station on the Cochin-Shoranur Line. (b) Ferry-landing Place, Cochin. (c) A Canal View. (d) A Canoe.	.. 72 A
7. (a) Loading logs on a tram-truck. (b) A part of the Forest Tram-line. (c) Tram-line: work on the incline. (d) Floating logs.	... 156 A
8. (a) The Maharaja's College. (b) College Hostel. (c) A Girls High School. (d) A part of an Industrial School.	... 174 A
9. (a) A View of the General Hospital. (b) An Operation Theatre. (c) Pay-ward. (d) Adoor Leper Asylum.	... 206 A
10. (a) Central Farm: Laboratory and a Herd of cattle. (b) Paddy Manurial Plots. (c) A Herd of Cattle. (d) Vyttila Farm.	... 224 A
11. (a) Another View of the Cochin Harbour. (b) Tata Oil Mills. (c) Oil Tanks installation. (d) The Potteries.	.. 250 A

	Page.
12. (a) Dasavathara Scene. A Mural Painting. (b) Vrindavana Scene. (c) The Dance of Krishna. Gaja Lekshmi. (d) Vil-'irvattum Ruins.	.. 280 A
13. (a) Entrance to the Museum. (b) Museum: Industrial Section. (c) Museum: Carving Section. (d) A House in the Zoo. ..	304 A
14. (a) Kathakali: a troupe of actors. (b) Thullal. ..	342 A
15. (a) Moolathara Anicut. (b) Enamavu Dam. (c) A Reinforced Concrete Bridge. (d) A Footbridge. ..	364 A



FOREWORD

BY THE EDITOR.

This volume is published in commemoration of what must be regarded as a unique event in the history of Cochin—the completion of the 70th age of its present Ruler. The occasion afforded the people a fitting opportunity not only to felicitate His Highness on the attainment of that age, which very few of His predecessors had reached, but also to tender their homage of loyal respect and grateful affection to their Sovereign whose personal influence was in no small measure responsible for the progress made by the State in recent years. His Highness had the vision to grasp the modern need and the democratic ideal, and to initiate, without any violent departure from fundamental principles, such reforms and changes in the administration of this country as were calculated to satisfy that need and to promote the true interests of the people.

2. These merit the close attention of the public of the State. There is also demand from abroad for accessible information on the ordinary conditions of the several departments of administration and the basic principles of our policy. These the present volume attempts to give for the information of our own and of other peoples. But the work does not profess to be a historical treatise; nor is it a mere catalogue of the dry details of departmental activities. Here is an articulated structure with all the parts symmetrically presented, so as to make the purpose of the whole manifest even to a casual reader.

3. The materials for this work have, as is evident, come from various sources. The head of each department was called upon to furnish an account of the work and the growth of his department. "This has afforded the Government an opportunity to secure first hand, from the active workers in the field, a statement of the problems they are grappling with and a record of their successes and failures." To them and to others who have contributed chapters to this volume, I, on behalf of the Government, wish to record their appreciative recognition. Personally I have pleasure in acknowledging the courtesy I received from

all of them. I have also to ask their forgiveness for the liberty I have taken in the revision of their chapters.

4. In this task, I have been greatly benefited by the suggestions and criticisms of Mr. C. Achyuta Menon, the talented writer of the *Cochin State Manual*. I am deeply indebted to him for being permitted to trespass on his indulgence in an unusual degree. I also owe a debt of gratitude to M. R. Ry. Diwan Bahadur T. S. Narayana Ayyar Avl., the late Diwan of Cochin, and to Mr. C. G. Herbert, I. C. S., its present Diwan, for the advice, sympathy and encouragement they extended to me in connection with this publication.

5. After revision, all the chapters, except four or five, were, in October 1929, submitted to the Government for their approval. They were got back in November 1930. After the advent of the present Diwan, they were again called for, and were with the Government for a month. The remaining chapters also were similarly submitted to the Government as they were received by me. I am grateful for the many valuable hints of the Government for improving the work, conveyed to me through the Sarvadhikariakar to His Highness the Maharaja and the Secretary to the Diwan. The approval of the Government, be it understood, does not mean their endorsement of every particular expression of opinion.

6. In conclusion, I wish to express my thanks to Mr. A. Venkitasubramania Ayyar, the Short-hand Typist of the Legislative Council, who helped me in my correspondence and prepared the index to this volume, and to Mr. C. Balakrishna Menon, the Head Clerk of the Legislative Council Office, who assisted me in correcting the proof. The loyal services willingly rendered by these two deserve special notice from the Government. Thanks are also due to Messrs. R. V. Kamath & Co., the well-known Photographers of Mattancheri, Cochin, for the free gift of several photographs used in illustrating this work, to Mr. C. M. Gervas, Photographer and Block-maker, Ernakulam, for preparing the blocks at concession rates, and to Mr. Thomas Paul, B. A., for the loan of one of his blocks.

7. It now remains for me to add how honoured I feel by the Government accepting my suggestion to publish a book of this sort and offering me its editorship. Cochin, though small in

extent, has all along maintained its status in the forefront of Indian States by its literacy, culture and administrative efficiency. If this volume will go to elucidate, however, inadequately it may be, the *raison d'être* of that fact, and to uplift and uphold that position in the future, I shall be amply compensated for my labours over this publication.

Kumaralayam,
Ernakulam, }
24th January 1932.

T. K. KRISHNA MENON.





His Highness Sir Sri Rama Varma, G. C. I. E.,
Maharaja of Cochin



STATUE OF
H. H. Sir Sri Rama Varma, G. C. S. I.,
THE EX-MAHARAJA OF COCHIN.

1. A HISTORICAL OUTLINE.

(BY THE EDITOR)

1. Cochin is a Feudatory State on the south-west coast of India. It lies between $9^{\circ}48'$ and $10^{\circ}50'$ North Latitude, and $77^{\circ}5'$ and $76^{\circ}55'$ East Longitude, and covers an area of $1417\frac{1}{2}$ square miles, of which about 621 square miles are taken up by the forests and lagoons. It is bounded on the north by British Malabar, and on the south by the State of Travancore. On its east are the far-famed Malaya Hills, while its western shores are washed by the waters of the Arabian Sea. Of population, the latest census, recorded in 1921, returned a total of 4,82,959 males and 4,96,121 females. On an average, there will be about 660 persons for every square mile.

2. Rice forms the staple food of the people. A sufficient fish diet is always available for the poor, labouring classes, as there are ample facilities for fishing in the sea and in the lagoons. The luxuriant and fruitful growth of the cocoa-palm is another principal source of support to the population. Though the enervating climate renders the inhabitants indifferent to active and continuous work, yet they are strangers to famine, and the problem of unemployment has not yet begun to menace them seriously.

3. The State is divided into six taluks: Cochin-Kanayannur, Cranganur, Mukundapuram, Trichur, Talappalli and Chittur. The State encircles British Cochin and several tracts of Travancore, while villages of the State like Vellarappilli and Chennamangalam and a major part of Chittur are, in turn, entirely surrounded by Travancore or British territory. Cranganur is owned by a Chief, subordinate to Cochin. The above division of the State is artificial and is intended for administrative purposes. Naturally, it marks itself off into three distinct regions: an eastern zone consisting of magnificent forests, where the awful silence of the perpetual shade is only disturbed by the occasional sounds of the wild denizens who dispute with man

the title to that domain; a central belt, taken up by uplands and plains where 'the smiling Ceres never fails to cheer the labouring swain'; and 'the land-locked lagoons and the feathery palms' of the western littoral tract, presenting landscapes of enchanting beauty.

4. The littoral belt is flat and swampy; yet, by the work of man and the action of inundation, it is rendered fertile and is covered with luxuriant cocoanut gardens and rice-fields. Beyond the sea-board stretches an undulating country, 'diversified with grassy flats, naked hills and wooded terraces, intersected by numerous torrents and rapids, and profusely dotted with homesteads, orchards and rich cultivated fields'. The eastern zone, which takes up nearly half the extent of the State, consists of forests of teak and other valuable trees and 'exhibits everywhere a splendid luxuriance of foliage and flowers'.

5. The country slopes from east to west. In point of rainfall, climatic conditions, the nature and capacity of the soil, the amount of water-supply, fauna and flora, each region exhibits distinct characteristics.

6. While the coastal belt gets a rainfall of 102 inches in a year, the central portion receives 132, and the hills, 150 inches. The dry, the hot and the wet seasons rotate as a rule with true regularity. A heavy rainfall, a warm humidity and a uniform temperature are the general features of the climate of Cochin; but one will not fail to note the differences in these as one travels from the coast to the hills. Again, while the loamy soil of the hilly tracts is rich and tenacious, that of the middle sub-mountain area is lateritic, consisting of loam with an admixture of sand, and that of the littoral tract consists mainly of sand mixed in some places with alluvial mud. Comparatively, this is more fertile than the other two parts. There is plenty of water in the littoral tract, but it is brackish, while the water in the rest of the State, though somewhat scarce in the hottest part of the year, is pure and very wholesome. The flora and fauna also of these different areas vary similarly.

7. The chief rivers are the Alwaye or the Periyar, the Chalakkudi, the Karuvannur, the Ponnani or the Bharatappuła, and the Chittur. Of these, the Alwaye river is locally well-known

The river and back-water systems.

as its mineral waters possess medicinal properties, and the members of the Ruling Family and people from Cochin and Ernakulam use some of the villages on its banks as summer resorts to enjoy refreshing baths in it. The village of Chalakkudi too, on account of its proximity to the river, is also considered a sanitorium; but it is not so popular as the above places, because the Alwaye waters are superior in quality to the waters of the Chalakkudi river. Higher up Chalakkudi, there is a picturesque waterfall at Adirappilli. These rivers are subject to floods during the rainy seasons of the year. So too many of the lakes and lagoons that receive the drainage of the numberless streams that rise in the Ghats. These lakes and lagoons form the back-water system which is a striking feature of the country. Until the opening of a net-work of roads and the introduction of the railway, the rivers and back-waters were the main channels of communication and of trade. The chief port is that of Cochin which practically carries the whole of the sea-borne trade of the State. But originally the sea extended further east, and the coastal tract between Alleppey and Cranganur is comparatively a recent formation. This theory is fortified by the names of Katalturuthi (an isle in the sea), Karappuram (accreted land), Vaippu (deposit), Katamakudi (Katalmukko-kudi—abode of sea fishermen; or Katalora-kudi—sea-side village or settlement), Elikara or Alikara and Katalkara (seashore), places that lie between the back-waters and the sea. In ancient times, Cranganur, where the combined waters of the Periyar and the Chalakkudi rivers join the sea, was the chief port on this coast.

8. Cranganur is a place of historic interest. It was one of great commercial importance as well. The port of Cranganur. According to Pliny, it was the first emporium in India. It is the Muziris of the Greek geographers, the Muchiri of the Tamil poets and the Kodungallur of modern days. The Phoenicians, the Egyptians, the Greeks and the Romans each in turn came to this port for commercial purposes. The ivory, the sandalwood, and the peacock feathers that graced the palace of Solomon must have been exported from Malabar. The well-rigged ships of the Yavanas carried gold to this port to pay for the cargo of pepper. There was at Cranganur a temple of Augustus and a garrison of two cohorts to protect

the interests of Roman commerce was also stationed there. As the capital of the Perumals, it enjoyed considerable prosperity. The Jews, the Muhammadans and the Christians alike claim it as their first settlement. Near it was Matilakam, the seat of a celebrated University, which was at one time presided over by Ilanko-Adikal, the ascetic brother of the great Chera ruler Sem-Kuttuvan, and the author of *Silappadhikaram*. There was a Buddhistic bias about this seat of learning. The Malayalis have always been a receptive and imitative sort of people. "When Buddhism was at its zenith in Kerala, the Buddhistic Sanyasis undertook the education of the intelligent classes of its people who attained a marvellous degree of proficiency in all branches of science." It is noteworthy that one of the potent factors that worked for the revival of Brahminism also came from Kerala. For it was a Cochinite, the great Vedantic philosopher, Sankaracharya, who led that movement. And when the history of Dravidian India comes to be written in its true perspective, Cochin will certainly be seen to have played a prominent part in the spread of Indian culture and in the expansion of Indian commerce. In the sphere of administration too, Cochin has a record of which any country may be proud.

9. It is now an admitted fact that the tract of land that lies to the west of the Ghats between Gokarnam and Kanyakumari was once under water, and that its formation must have been due to some gradual or convulsive process. But the mist of obscurity that surrounds the ancient history of Cochin has not been lifted by the barren controversy over the Parasurama legend which perhaps indicates but an early Aryan colonisation of Kerala. The original inhabitants of this coast must have been the predial Cherumars and the nomadic Kadirs. The first immigrants were the Nayars and along with them or immediately after them came the Nambutiris. The Aryan colonists, for mutual protection and the enjoyment of social amenities, settled in groups in gramams (villages). Altogether there were 64 of these gramams, governed by Taliyāṭiris, nominated for three years by electors from among these villages. A want of dignified restraint and detachment from local prejudices and personal

The political history
of the State,

interests on the part of these 'protectors' led to frequent disputes and dissensions. Then the people agreed to have elected rulers called Perumals (a Perumal means a great man), each for twelve years. These had their capital at Vanji or Tiruvanchikkulam near Cranganur. The last of the elected Perumals was so popular that he continued to administer the country for more than 36 years. Tradition has it that, before his voluntary abdication, he divided the land among his relatives and dependants. Cochin fell to the lot of his sister's son.

10. It is also significant that, whether under the Brahmin oligarchy, or under the elected Perumals, Councils and Kuttams, or, for a long while, even under the hereditary monarchy, the power of the ruler was at no time absolute. It was in the first instance restricted by the 'Five Great Assemblies' and then by the 'Kūṭṭams.' These assemblies consisted of representatives of the people, the priests, physicians, astrologers and ministers. The delegates of the people defended the time-honoured rights and privileges of their constituents; the priests had the supervision of all religious ceremonies; the physicians attended to all matters that affected sanitation and public health, and particularly to the well-being of the king; astrologers fixed auspicious time for public ceremonies and predicted important events; and the ministers engaged themselves in the collection and expenditure of public revenue and the administration of justice. Each assembly had its own place of meeting in the capital. On ceremonial occasions, the councillors attended the King's levee and took part in royal processions.

11. The King and the Councils always took care to please the popular and national assemblies known by the name of Kūṭṭams. For, the whole land was divided into *nāḍs* under *nāḍu-vālis* and *ḍēsams* under *ḍēsavālis*. The *nāḍ* consisted of the *gramams* of the Brahmins, the *tara* of the Nayers and the *cheri* of the rest of the people. While a *tara* formed the unit of civil administration, a *ḍesam* represented the unit of military organisation. Each local or territorial chieftain, according to his power and prestige, had under him bodies of Five Hundred, Six Hundred or Five Thousand Nayers. The chieftains and their

militia owed fealty to their sovereign, but they never hesitated to show their displeasure against an unpopular act or an unwelcome measure. They were helped in their actions by the voice of the people, as expressed in the village, district and national assemblies, which served as curbs on the despotic tendencies of the rulers. The village assembly generally concerned itself with the affairs of its tiny world. 'Each village was a small self-contained republic governed by its elders. It had its own temple and meadows, its own artisans and washermen. The villagers shared one another's sorrows and joys.' Every dispute was settled by its own assembly whose decisions were obeyed without any complaint for fear of penalties and social ostracism. The national assembly met, as a rule, once in twelve years to discuss vital questions of national importance. The Kuttam of the nad was by far the most potent one. 'The Nad or country', to quote the words of Mr. Logan, the author of the Malabar Manual, 'was a congeries of Taras or village republics and the Kuttam or assembly of the nad was a representative body of immense power which, when necessity existed, set at naught the authority of the Raja and punished his ministers when they did unwarrantable acts, and formed the Parliament of the land'.

12. But it must be a source of gratification to the people and of no little credit to the rulers to be told that there was no serious occasion for these assemblies to disturb by their mandates the even tenor of the Government of the hereditary Rajas of Cochin; on the other hand, many a time they loyally espoused the cause of these and vigorously worked for its furtherance. Even so late as the times when Cochin had to carry on incessant wars with the Zamorins of Calicut, history records of the existence of the guilds of Nayars and of the prominent part they played in those wars.

13. The States of Cochin and Calicut came into existence on the partition of Kerala by the last of the Perumals. The dynasty of Cochin had its origin from his nephew while that of Calicut was descended from his son. In the beginning, the two houses lived as relatives in peace and amity. They jointly

Wars between Calicut and Cochin.

defeated and drove away a powerful Ganga army that threatened the territories of the Palghat Raja. It is to commemorate this that Chittur annually celebrates the Kongappata. How long this condition of concord between the two families continued, it is not possible to say. At the time of the advent of the Portuguese in 1500 A. D., their relations were anything but friendly. Even prior to it, jealousy and quarrel had culminated in open warfare. The influence the Moors exercised in the court of Calicut, the hostility of the chief of Edapilli against Cochin, and the dissensions in the Ruling Family which, by that time, had got itself divided into five branches—all these led to an open enmity which lasted for centuries, and was the cause of continuous warfare. The Portuguese and then the Dutch helped one party or the other. But the invasion of Malabar by Haidar Ali and the complete conquest of Calicut by him in 1773 turned the tide in favour of Cochin, and the establishment of British supremacy completely set at rest all fears of any open conflict between the two contending houses.

14. To give completeness to this outline, it is necessary to recall a few outstanding facts of that stirring period. In 1498, the Portuguese under Vasco de Gama came to Calicut. At first they were received well by the Zamorin; but, owing to the jealousy of the Moors, who had in their hands the monopoly of the trade in the Zamorin's territories, de Gama could not get a footing in Calicut and had to go back to Portugal disappointed. As Cochin was on the look-out for a strong ally to support it against the wanton attacks of the Zamorin, Cabral and de Gama found it easy to secure a place in Cochin, and to conclude a treaty with the Raja for the monopoly of its trade, in return for the assistance promised for it against its formidable foe. After the departure of de Gama, the Zamorin peremptorily demanded the surrender of the handful of the few Portuguese left in the factory of Cochin. The Raja declined to do so. The Zamorin came down with a large army to enforce the demand. Even the Portuguese themselves begged the Raja to comply with the request of the Zamorin so as to save the country from war and devastation. But the Raja said that, come what might, he would stand by his plighted word. To honour his promise, he had to

The pre-British period.

encounter defeats and suffer untold miseries; still, he did not submit to the Zamorin. On behalf of the Portuguese King, Francisco D' Albuquerque complimented the Raja on his noble conduct. But, in later days, all this was forgotten by the Portuguese, who dared to defy the King of Cochin to the extent of desecrating the famous temple at Palliviruthi and also collecting customs duties. Misdeeds and corruption hastened the downfall of the Portuguese and the advent of the Dutch.

15. Cochin, though nominally independent, had to all intents and purposes, become a feudatory of the Dutch who, in spite of that fact, never showed any scruples to change sides, to capture Cochin territory to be handed over to the Zamorin and to expose the country to the arms of the great Martanda Varma of Travancore, who was then out to extend his dominions and to consolidate his kingdom. It was at this critical juncture that the Mysore Tiger too appeared on the scene. Without much exertion, Haidar Ali took possession of the Zamorin's territory. So Cochin thought it prudent to ingratiate itself into his favour. The Raja succeeded so well in his aim as to be made the emissary of Tippu to open negotiations on his behalf with the court of Travancore. With a lean purse and foes all round ready to pounce upon it whenever opportunities presented themselves, Cochin had in those anxious days formidable difficulties to contend with and had to give up some of its precious tracts in the north and the south as returns for assistance received or to satisfy the imperious demands of jealous and strong arms. It was only after the advent of the English and the conclusion of a treaty with them in 1791 that Cochin had rest from wars and secured the peace it so urgently needed.

16. "The Raja of Cochin in some respects ranks higher, and possesses more privileges than the Rajas of Travancore, Colastri and the Zamorin"—so wrote, in the early part of the 18th century, the Dutch Chaplain, Canter Visscher, in one of his letters from Malabar to Batavia. That this tiny State was able to weather the storms of those dark days and to hold its head aloft is entirely due to the abiding faith and devotion, the unflinching courage and the selfless patriotism of the rulers and of the ruled. The State not only maintained its glory unimpaired, but also found time to cultivate the arts of peace. Even

casual travellers have left on record accounts of the literacy of the people and the high stage of civilization Cochin had reached even in early times. The security of person and property enjoyed by the people is forcibly illustrated by the arrival, at frequent intervals, of foreigners of different castes and creeds, who, when harassed or driven by enemies, found a safe haven in Cochin. Cochin stands unique in this respect. For, history affords no parallel to this small State where the rulers, with a handful of men, not only defended it from the onslaughts of powerful, neighbouring antagonists and the insidious attacks of wily, internal enemies, but also at the same time skilfully raised the tone of the administration to such a pitch of excellence as to attract other peoples to come and settle in the land with the assurance of a friendly welcome and tolerant treatment. No department of activity, civil or military, social or religious, industrial or commercial, literary or scientific, cultural or artistic, was neglected by the rulers. Those were heroic days which posterity would do well to study with reverence and gratitude.

The Rajas of Cochin have, in their governance, invariably evinced disinterestedness and administrative skill. The traditions of the past continue to the present day. The Civil List is a proof, an index of the greatness of our Rulers. The Special Finance Committee, consisting of officials and non-officials, appointed mainly to suggest ways and means to effect retrenchment and economy in expenditure, has this significant sentence, relevant to this subject in its recent report. "In view of the largeness of His Highness' family and the rate of its increase, the present provision for its maintenance is, in our opinion, quite inadequate." So the committee has unanimously suggested that "the Palace allowance should bear a fixed proportion to the income of the State". "The example set by Cochin deserves to be far more widely copied than has been done so far"—such is the comment on this by "The Servant of India", that moderate but fearless and far-sighted weekly of Gokhale. The pregnant words of an independent local organ have also more than a momentary importance and deserve to be quoted in full: "The other point is the graceful spirit in which the committee has approached this problem of the Civil List. For, those who have studied the history of Cochin aright will admit without

doubt that the people of this land have reasons to be sincerely grateful, to be truly devoted to their Ruling Family. Whatever irresponsible and carping critics might say, it is a well-known fact that successive Rulers and other distinguished members of the Ruling House have shown that they realise that the Family is held in esteem 'not for pedigree or tradition' alone, but also for the strenuous fights they have fought for the country and 'for the highest form of public service, for the sympathy with the common lot and for the devotion to the common weal, and that the Throne of this country will for ever stand unshaken, broadbased on the people's will.' To quote the words which Lord Asquith used on a memorable occasion, "This splendid idea has been reinforced to a degree, which it is impossible to measure, by the living example of our Ruler and his Consort who have always felt and shown by their life and by their conduct that they are not to be ministered unto but to minister." In fact, our Rulers furnish, even in these days of advancing democracy, an unanswerable argument to the position that "the Crown is neither a picturesque survival nor an embarrassing anachronism, but an essential part of the machinery of the Empire,—so essential that, if it did not exist, it would be necessary to invent it".

18. The Cochin Calendar records the names of 15 Maharajas, 39 representatives of the Paramount Power and 18 Prime Ministers. Limitations of space and the scope of this chapter admit of no detailed reference even to those towering personalities whom the people revere with legitimate pride as the moulders of modern Cochin. A brief survey, as before, will alone be attempted here. At the outset, it has to be gratefully acknowledged that the British alliance has been productive of great benefit to the country. The Imperial Government have according to the terms of the treaty, invariably maintained a policy of non-intervention with regard to internal matters. But the strength of the union put an end to foreign aggression and internal feuds; so that the difficulties that stood in the way of a liberal and enlightened rule were reduced to a minimum; and keenly alive to the needs of the future, the Rajas and their Diwans initiated and carried out reforms of far-reaching consequences.

After the British
alliance.

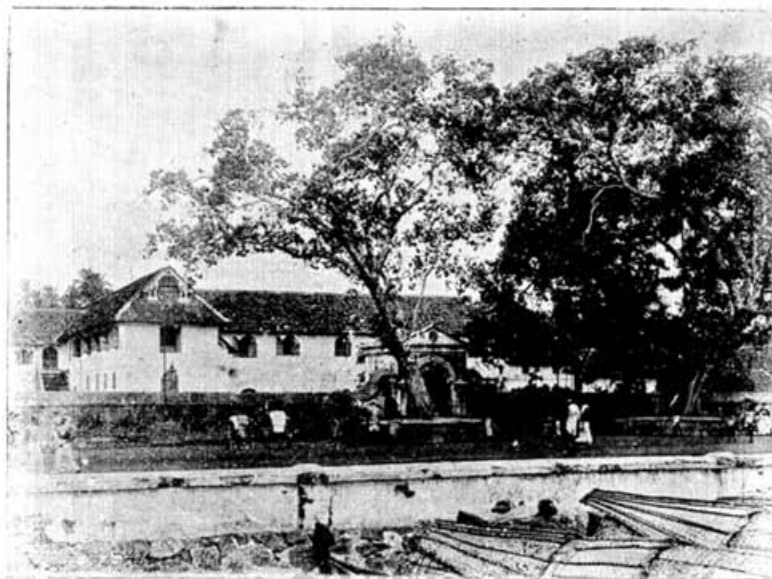
19. Survey and settlement operations were successfully carried through; and the revenue collection was systematised. Though the accounts were considered somewhat complicated and cumbrous, they were acknowledged by competent authorities to be complete and accurate. Law and legislation were not neglected. Courts were established and the judiciary was organised as also a force to prevent and detect crimes. Several regulations, after the models of the British Acts, were passed into law; and reports of the decisions of the highest court of the land as well as the annual reports of the administration of the State came to be published regularly. Slavery was abolished. Schools, hospitals and dispensaries were opened in different centres of the State. Sanitary Boards and Municipal Councils were instituted. Public works of utility were undertaken on a liberal scale. Agriculture began to receive adequate encouragement. The minting of *puthen*s (a silver coin worth ten pies) was stopped and the British coinage was adopted as the currency of the State. The Anchal system was introduced for the transmission of letters, official and private. The Forest department was re-organised. In brief, the various departments of the State were so fashioned and functioned as to be brought to a level with those of the best of the British districts. But the State had the lead in the separation of the judiciary and the executive and in the establishment of Village Panchayats. The opening of a State Railway and of a Forest Tramway are certainly creditable achievements for a small State. Trade and industry had their due share of attention. The resources of the State were developed in such a way that it resulted in the growth of the material prosperity of the country.

The institution of the Legislative Council is an important event in the history of the State. The inspiring words with which His Highness the present Ruler opened the Council bear repetition: "As I have repeatedly announced on previous occasions, it has ever been My earnest desire to associate My people in an increasing measure with the Government of the State, and I feel happy that that desire has this day been fulfilled.

"The attempt to devise a suitable scheme, harmonising various shades of conflicting thoughts, has made some delay inevitable.....

"The high standard of culture of My people and their traditional and deep sense of loyalty and devotion to their Ruler have actuated Me in investing the Council from the very beginning with wide powers. You have an elected non-official majority. The electorate has been constituted on a broad franchise and there is no sex disqualification. It is My fervent hope that the representatives of My people and Officers of My Government will work in complete unison with mutual trust, sympathy and co-operation. I sincerely trust that the calmness, wisdom and sobriety which will characterise your deliberations will fully justify My expectations and that the promotion of the happiness and prosperity of all classes of My beloved subjects will be your constant endeavour."

20. A certain well-informed publicist formulated the following conditions as essential for ensuring good Government in Indian States: (1) the separation of the private purse of the ruler from the general revenues of the State and the fixing of a civil list; (2) a sound system of finance and taxation in which revenues are assessed and collected not arbitrarily but under fixed rules and regulations; (3) a regular system of annual budgetting and auditing; (4) an independent judiciary and the introduction of the reign of law and the elimination of arbitrary personal intervention with law and justice on the part of the ruler; (5) securing for all people in the State the ordinary rights of citizenship such as freedom of movement, freedom of speech, rights of property and freedom of the press; and (6) the training of the people in some sort of responsible government by the introduction of representative institutions for purposes of legislation, and interpellation on matters of administration. To these has to be added the fixity of tenure in public offices. Cochin stands second to none in the practical adoption of these as the standards of its high and progressive administration, and the British Government have more than once complimented it on its successful administration and the high level of its people's culture. As early as 1842, during the Diwanship of Edakunni Sankara Warier, the Government of Madras expressed their "great satisfaction at the prosperous condition of the Cochin Provinces which reflected great credit on the Diwan of the State". Again in 1845, the Government wrote thus: "It is gratifying to His



The Dutch Palace, Mattanchery.



The Hill Palace.



The Attachamayam Procession.



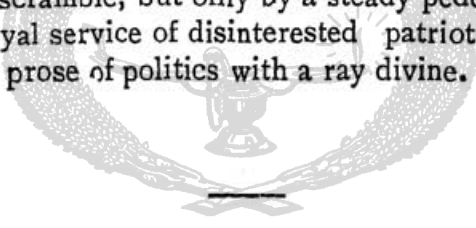
A part of Hill Falace Garden.

Lordship in Council to observe that, through the judicious administration of the Diwan, the Cochin Sirkar continues prosperous and that improvements in every department, where necessary, are carried out consistently with a due regard to the interests of the Raja". Sankara Warier was at the helm of the State for 17 years, while his son, Tottakkat Sankunni Menon, was the Diwan for 19 years. In 1879, the health of the latter became so bad, on account of his incessant, conscientious work in the service of his master, that he was forced to leave the service, and His Highness reluctantly permitted him to retire. In a graceful valedictory letter, His Highness thus summarised his minister's services: "..... We shall lose in you a safe and prudent administrator, and it shall be a constant regret that the conduct of affairs will no longer be guided by your wise and sagacious counsels. We fully realise that, during your tenure of office, the country has made vast progress in material prosperity; the resources of the land have been remarkably developed; commerce and agriculture have been widely extended; and the revenue has attained to an amount that is the highest on record. It is also due to you to state that many useful and well considered reforms, many judicious acts of legislation and many wise public measures for the improvement of the judicial, revenue and administrative departments of the State have been initiated under your fostering care and have produced fruit to the honour of our Government as well as the satisfaction and contentment of our country and people. These services have been recognised by the Paramount Power, which has conferred upon you a substantial token of its favour and appreciation. The cordial relations between our royal house and the British Government, so happily subsisting have been steadfastly maintained and cherished under your administration, and there is no duty of loyalty, no political obligation that has been left unfulfilled....." Mr. C. Achyuta Menon, the author of the State Manual, from which the above quotation is taken, wrote, and he ought to know, that the time of these two Diwans was an epoch-making era; that, between them, they laid the foundation for the great future of this country so truly, and built the superstructure so well that their successors had only to carry out certain annual repairs. Of Sankunni Menon, Lord Salisbury, a statesman who was 'as

penetrating in judgment as he was reticent in praise' wrote, as Secretary of State for India, in a report that he submitted to Parliament on the 'Material and Moral Progress of India' that "if all Native States in India were administered as was Travancore by Madhava Rao and Cochin by Sankunni Menon, the British Government will have to look to their laurels."

It would be but fitting if, before this chapter is closed, the name of Sir Albion R. Banerji too is gratefully remembered. He was a great administrator, "a man of sturdy independence, boundless energy, untiring industry and a glowing enthusiasm". Though a foreigner, he identified himself with the interests and the aspirations of the people so sincerely that his retirement evoked an outburst of genuine regret from them. Of those in service and of the moderns it may not be appropriate to refer in this chapter; of them, other chapters will speak.

21. Thus much for the past. The present, the following chapters will describe in some detail. The future is in our hands. The goal will never be reached by chronic grumble or by communal scramble, but only by a steady pedestrian regard to facts, the loyal service of disinterested patriots and by the lighting of the prose of politics with a ray divine.



2. THE RULING FAMILY.

(BY MR. K. NARAYANA PISHARODY, B. A., B. L., SARVADHIKARIAKAR
OF H. H. THE MAHARAJA)

1. A connected and authentic history of the Ruling Family of Cochin, prior to the advent of the Portuguese in 1500 A. D., is not at present available. The lack of sufficient records and documents and the absence of any systematic attempt to make the fullest use of such materials, as are available, have hitherto left its early history indefinite and uncertain.

2. It appears clear, however, from available material that the Ruling Family of Cochin has had a long and glorious past. Traditionally it traces its descent from the last of the Perumals who is believed to have divided his kingdom among his chief nobles and relatives in the evening of his life and retired to a life of religious seclusion. The first King of Cochin was the nephew of this Perumal, being his sister's son, and therefore his direct heir according to the matriarchal law of succession prevalent in Malabar. This sister, it is said, was married to the Perumpadappu Nambutiri who belonged to the village of Perumpadappu in Vannerinad, now in the Ponnani Taluk of British Malabar; and because the Nambutiri had no direct heir in his own caste, he made a gift of his possessions to his Kshetriya wife and children. From this circumstance the family got its name of Perumpadappu Swarupam. And as his direct heir the Perumal gave him the most important division of his kingdom, including his capital, Thiruvanchikulam, and bestowed upon him the title of Gangādhara Vira Kerala Thṛkkōvil Adhikārikal in virtue of his being the head of the famous temple of Thiruvanchikulam. The traditional date of this transaction is about the close of the 4th or the beginning of the 5th century A. D.

3. It may be that the tradition is founded on fact; or it may be that it refers only to some kind of division or dismemberment of Kerala about the 5th century A.D. when the practice of electing

Perumals might have been given up; but we have reliable grounds to believe that the Perumpadappu Swarupam came into existence about the 5th century A.D.; and that it has, therefore, a history behind it of at least 15 centuries; that the Rulers of this Swarupam were for a very long period the most powerful sovereigns in Kerala and, accordingly, exercised a kind of overlordship throughout the land till the Zamorin grew in power and got the upper hand. It is further known that there were five branches or *Tāvalies* of the Ruling Family, each branch having its own family seat, crown-lands and retainers. These *Thavazhies* were the Mootha, the Elaya, the Palluruthy, the *Māṭathumkal* or Muringur (whence the title *Matabhupathi*) and the *Chālūr Tāvalies* and the eldest male member of all the five branches taken together became the Ruler under the matriarchal law of succession prevalent in Malabar. The multiple branches of the family and their mutual jealousies led, not rarely to internal dissensions, and these, in no small measure, contributed to the weakening of the power of Cochin in as much as her enemies, playing upon the enmity of rival factions and championing the cause of rival claimants to the throne, found it easy to consolidate their own power and wrest from the Perumpadappu Swarupam their supremacy in Kerala.

4. It is beyond the scope of a short chapter like this to give an exhaustive account of the reigns of individual Rulers of this period even if we had authentic and detailed information about the political history of the time. All that is possible here is to mention briefly the outstanding traits that the members of the Perumpadappu Swarupam shared in common as Rulers of land. Recent epigraphic research has brought to light the names of some of the Kings of the Cochin Ruling Family who reigned during the pre-Portuguese period; and though no connected history of their reigns is at present forthcoming, it is clear that they had attained a very high degree of enlightenment and culture, and that they never exercised absolute or despotic power, but generously allowed themselves to be guided by the dictates of the Hindu Dharma Sastras on the one hand and by the rights and privileges of their subjects on the other.

Accordingly, their policy was always liberal and beneficent and calculated to ensure the welfare of their subjects and to secure the best interests of the State. Their court was the centre of light and learning and their patronage of arts and letters was truly munificent though discriminating. Their private life had nothing of the "wasteful lavishness of oriental prodigality" often ascribed to Eastern Potentates, but was marked by an austere simplicity which revealed true culture. They were devout in their faith in Hinduism, though unostentatious in their piety; and true to the highest tenets of their faith, these Rulers of Cochin furnished a contrast to the bigots of ancient times by practising the fullest toleration, not from any selfish motive of temporary gain, but from genuine moral conviction. The treatment accorded to the Jews, Christians and Muhamadans who settled in Cochin from very early times and the privileges extended to them stand in healthy contrast to the treatment meted out by the contemporary sovereigns of other lands to their subjects who did not conform to the faith of their Rulers. Nor was their greatness confined to the arts of peace alone; for they were equally great in war. We have accounts of numerous battles in which they marched at the head of their army and distinguished themselves by their personal valour and prowess; while, at the same time, they had the very highest sense of honour and chivalry regulating their conduct. Such were the virtues associated with the ancient Rulers of Cochin and such the bright traditions connected with the Ruling Family. These lofty virtues have been handed down from generation to generation and from age to age, so that they have come to be shared by the Rulers as their true birth-right.

5. From 1501 to 1663, the fortunes of the Ruling Family of Cochin were intimately connected with those of the Portuguese in Malabar. From the weak second-rate position to which the Perumpadappu Swarupam had been reduced through internal dissensions on the one hand and the growth of the Zamorin's power on the other, they once more rose into eminence with the help of the Portuguese and became the foremost power in Malabar during this period. The part played by Cochin Rulers in connexion with their alliance with the Portuguese and the way in which they kept their faith with them and

fulfilled their treaty obligations, constitute a brilliant chapter in the annals of the Perumpadappu Swarupam, which has not failed to extort genuine admiration from historians and to elicit unstinted praise from them. Considerations of space permit only a brief survey of this most important period.

6. Unni Goda Varma Koil Thirumulpad of the Elaya Thavazhi was the King of Cochin when the Portuguese Commander Cabral arrived at Cochin in December 1500 after a futile attempt to establish a Portuguese factory at Calicut; and it was this King that granted the necessary facilities to Portugal to trade freely with Cochin. He entered into negotiations with Portugal, a treaty of alliance was concluded and friendly relations were established between the two powers. The Raja was a shrewd intelligent Prince and he fully realised the advantages that would accrue to Cochin from a close connexion with the Portuguese who had quarrelled with the Zamorin. He hoped, with the help of his new allies, to free himself from the irksome domination of the Zamorin and regain the supremacy which his ancestors had enjoyed in Kerala. Further, the commercial prosperity of Calicut, which had contributed not a little to the growth of the Zamorin's power, was an eye-sore to Cochin and here was an opportunity to compete with Calicut in this respect. These expectations of the Raja were all destined to be fulfilled in the long run, though Cochin had to wage many wars with the Zamorin and undergo much suffering as a result.

7. Goda Varma Raja was an upright and God-fearing man and, in his dealings with the Portuguese, he impressed them as much superior to the Zamorin in point of character and attainments. "being honest in his dealings and intelligent and truthful in his conversation". He took good care of the Portuguese factories left behind at Cochin by Cabral and appointed Nayar guards to protect them from the Moors and other enemies; and Edappilli and later, in 1503, when the Zamorin, in alliance with the Chief of other enemies of Cochin, taking advantage of the return of the Portuguese fleet to Europe, declared war on Cochin on the ground that she was giving protection to the band of cruel and

rapacious foreigners who had repeatedly bombarded Calicut, ruined its merchant fleet and wrought other havoc on the Zamorin's possessions. Raja Goda Varma refused to surrender the helpless strangers left under his protection and deliberately chose to submit to the evils of an invasion rather than be guilty of a breach of faith. The Zamorin in consequence invaded Cochin, and many bloody battles were fought, in which Cochin was worsted and three of her brave Princes fell fighting in the field. The kingdom was now in the hands of the Zamorin who carried fire and sword through all parts of the country. Goda Varma Raja had now lost everything and was utterly helpless, but, like the true Kshetriya he was, he remained loyal to his promise and retired together with the helpless Portuguese and his few remaining friends to the *samketam* of Elanguñhappula where no enemy could harm him. This conduct of the Raja, which was strictly according to the principles of the Hindu Darma Sastras, was above all praise and justly won the admiration of the Westerners, who had to admit that a Prince in their lands might not have kept his faith in similar circumstances, and sacrificed his kingdom and all, so that he might remain true to the undertaking given to a few foreigners of an alien faith.

8. The return of the Portuguese soon reversed the state of affairs. The Zamorin's troops fled from

Defence of Cochin.

Cochin, the King was restored to his possessions and loaded with thanks and presents from Portugal, and his enemies were severely chastised. These, however, resolved once more to reduce Cochin to subjection soon after the Portuguese fleet had gone back to Europe in 1504. At the head of a mighty army, the Zamorin and the refractory chieftains of Raja Goda Varma proceeded against Cochin and made preparations to cross over to the island. It was in this connexion that the famous and historic defence of Cochin by the Portuguese Captain, Dwarte Pacheco, took place. With a small band of 150 Portuguese and 300 Malabar soldiers trained by Portuguese Captains and assisted by the detachment of Nayar soldiers sent by the King of Cochin, Pacheco kept the mighty force of the Zamorin at bay for four months, defeating all the enemies' attempts to cross over. The

Zamorin lost no less than 19,000 men in battle and 13,000 by cholera, and he had to retrace his steps to Calicut in utter disgrace. He lost much of his power and prestige by this defeat, and the King of Cochin gained what the Zamorin had lost. The commercial prosperity too of Calicut was very much affected and it was Cochin that stood to gain by the misfortune of the Zamorin.

9. In 1505, King Goda Varma, worn out with age and worried with toil and trouble, retired from the Throne and became a religious recluse. The two Princes immediately junior to Raja Goda Varma were of the Mootha Thavazhi and partisans of the Zamorin. The King therefore appointed his nephew from his own Thavazhi as Regent. This was Unni Rama Koil Thirumulpad alias Rama Varma who guided the destinies of Cochin from 1505 to 1537. It was at the end of his Regency that a dispute arose in regard to the succession to the Throne. Raja Goda Varma, the retired King, died in 1510 and, according to the then custom, the Regent had at once to retire to a life of religious seclusion, leaving the Throne to the eldest member of the five branches of the family taken together. The Regent, Prince Rama Varma, was anxious to follow the practice of his ancestors; but the Portuguese at Cochin insisted on his being installed as the next Raja, as they found that the two seniormost Princes belonging to the Mootha Thavazhi were both partisans of the Zamorin. The Portuguese Viceroy arrived at Cochin and, in spite of the scruples and objections of the Brahmin councillors of the King and the extreme reluctance of the Regent to break through ancestral custom, he frustrated the attempt of the Mootha Thavazhi Princes who had arrived at Vaipin with their retainers and a detachment of troops from the Zamorin to enforce their claims and secure their rights, and prevailed upon the Regent to be formally installed as King. The Portuguese refused to recognise the claims of other branches to succeed to the Throne and, therefore, for about a century and a half, the succession came to be confined to the Princes of the Elaya Thavazhi. Soon after this, however, the eldest member of all the five Thavazhies taken together, if he happened to belong to any branch other

Rama Varma Raja
—Regent.

than the Elaya Thavazhi and was therefore excluded from the Throne, was accorded certain rights and dignities. He assumed the title of "Perumpadappu Muppu" (the Chief of Perumpadappu Swarupam), was treated as an important personage and allowed to exercise some authority in social and religious matters.

10. During the long period of King Rama Varma's reign, Cochin attained a prominent position among the Malabar kingdoms and enjoyed increasing prosperity. Though the King had frequent disagreement with the Portuguese who failed to keep faith with him by befriending his traditional enemy, the Zamorin, still he managed to keep on friendly terms with them and worked steadily for the welfare of his country. The next King, Raja Vira Kerala Varma, had good reasons to be estranged from the Portuguese. They grew turbulent as years passed, and even made themselves guilty of sacrilege by plundering the sacred temples of the Hindus. These ways of the Portuguese soon led to the decline of their power and influence not only in Cochin but in all Malabar. All the same, Cochin owed its unprecedented commercial prosperity to the Portuguese. We have seen how her Kings regained much of their lost power and influence during the period of Portuguese intervention. The city of Cochin was in a very flourishing condition. With the many spacious structures erected by the Portuguese, the Palace of the King, temples and churches, it was one of the finest and largest cities of the time. Cochin was the seat of the Government and was very populous and busy. The brisk trade it carried on with many places, the busy shipping and traffic, the presence of people of many races and nationalities, all revealed the opulent and flourishing condition not only of the city but of the whole kingdom.

11. There is but meagre information available regarding the latter part of the 16th century. From literary sources we learn that the Kings that reigned during this period were great warriors and patrons of letters and that they had to fight many a battle against unruly and refractory chieftains who had revolted. They were, however, victorious

Cochin in the 17th century.

in their campaigns and succeeded in consolidating their power. During the reign of Raja Vira Kerala Varma (1605 to 1635) the Muringur branch of the Family was about to become extinct. Prince Goda Varma, the heir-apparent to the Musnad from the Elaya Thavazhi, was then adopted as the heir to the Muringur branch, and when Prince Goda Varma became the King in 1635, Muringur became merged in the Elaya Thavazhi. Before long, King Goda Varma had to adopt heirs for the Elaya Thavazhi itself, and Princes from all the surviving branches were adopted. This was perhaps an impolitic step, because it appears to have led to internal dissensions and scramble for power as soon as King Goda Varma died. The Portuguese were still against the Princes of the Mootha Thavazhi and they, therefore, installed the Prince adopted from the Palluruthy branch on the Throne, in defiance of the claims of the Princes adopted from the Mootha Thavazhi. These, in alliance with certain disaffected chieftains, made many unsuccessful attempts to secure the Kingdom and created incessant disturbances in the land. This, of course, led to the weakening of the King's power and prestige.

12. By 1656 the Mootha Thavazhi Princes alone survived from among those adopted by King Goda Varma; but instead of their just claims being recognised, the Portuguese persuaded the aged Rani of the Elaya Thavazhi to set aside the adoption of the Mootha Thavazhi Princes and assume the reins of Government herself. When she felt too old and weak to be at the head of affairs, she adopted, in 1658, four Princes from the Family of the Tanur or Vettat Raja who was a firm ally of the Portuguese. The Princes of the Chazhur and Mootha Thavazhies felt aggrieved at this and they immediately sought the help of the Zamorin who, in his eagerness to regain his lost power and influence, at once agreed to espouse their cause and help them to recover the kingdom, on condition that he might retain all the territories conquered in the course of the war till they paid the expenses he incurred in this connexion. The Zamorin and deposed Princes were joined by many of the Chiefs; but, in the civil war that ensued, they could not inflict a crushing defeat on the Vettat Princes

who managed to hold their own, in the south, while the Zamorin conquered many Provinces in the north. The internal dissensions therefore once more helped the Zamorin to get the upper hand, while Cochin suffered materially and lost her supremacy.

13. The days of Portuguese domination were, however, almost over. The Dutch and the English had appeared in the East, and the Dutch had established themselves at Colombo after defeating the Portuguese. They now appeared off the Malabar Coast to conquer the Portuguese possessions and were welcomed by the Zamorin, the Mootha Thavazhi Princes and many others who hated the Portuguese. The Paliath Achan who was already the hereditary Chief Minister and Commander-in-Chief in Cochin was in secret sympathy with the Mootha Thavazhi Princes and disliked the Portuguese. He too had a secret interview with the Dutch Admiral and a treaty was concluded between them by which they were bound to help each other. After a long and hard struggle, in the course of which the reigning Raja and two of his brothers fell in battle, the Dutch managed to defeat the Portuguese and take Cochin from them in 1663. And immediately after, Vira Kerala Varma, the senior Prince of the Mootha Thavazhi, was formally installed on the Throne and a treaty of mutual help was concluded between the Dutch and Cochin. Thus terminated the historic alliance of more than a century and a half between the Perumpadappu Swarupam and the Portuguese, out of which Cochin had gained much substantial benefit. Paliath Komi Achan, the Chief Minister referred to above, was now the most important figure in the kingdom next to the Raja. His part in the revolution enabled him to strengthen his position still further. He was the premier nobleman of the State and his family, the wealthiest and most influential. For about a century and a half, the family retained the supreme privilege of the Chief Ministership of the State and continued to enjoy other special rights and privileges. The Dutch issued a special Proclamation stating that Komi Achen was under their protection and that none should interfere with him in the affairs of the State except the Raja and the Dutch Company. Raja Vira Kerala Varma then wanted the Zamorin to return to him the Cochin territories he had conquered

and retained in his possession during the struggle with the Vettat Princes. The Zamorin refused to do so unless he was paid his expenses. Cochin did not want to pay anything and therefore appealed to the Dutch for help in this connexion. The Dutch Company, always eager for trade and its profits, did not want war and they therefore counselled patience to the Raja. Consequently, Vira Kerala Varma Raja could do nothing to regain his lost territories.

14. During the reign of his successor, Raja Ravi Varma (1687—1698), the Ruling Family was again about to become extinct and some Princes and Princesses were therefore adopted from the Chazhur Thavazhi. There was, however, a faction by this time in favour of the Vettat family who made an attempt at revolution. Timely action, however, quelled the disturbances and the rebel chiefs were defeated and severely punished. Like his predecessor, Raja Ravi Varma also made many unsuccessful attempts to take back the Cochin Provinces which the Zamorin was keeping in his possession, but the Dutch instead of helping him against the Zamorin concluded a commercial treaty with him.

15. Raja Rama Varma, who succeeded Ravi Varma and began his reign from 1698 was more fortunate in this respect. The new King was shrewd, clever and diplomatic and he was therefore able to profit much by the Dutch alliance. The Zamorin was soon driven to declare war on Cochin and invade Cochin territory. The Dutch had therefore to take the field against him, though with great reluctance, and a long war, lasting from 1701 to 1710 ensued, at the end of which Cochin recovered a great portion of her lands till then retained by the Zamorin. Renewed hostilities between the Zamorin and the Dutch led to a continuation of the war till 1718 and the Dutch, in spite of reverses, finally inflicted a crushing defeat on the Zamorin. As the result, the Zamorin had to cede more territories to Cochin and the Dutch, and Cochin at last recovered all the lands which the Zamorin had taken, with the exception of certain villages, like Perumpadappu in Vannerinad. Raja Rama Varma also secured a substantial return from the Dutch for the monopoly of trade they enjoyed in Cochin. Thus, on the whole, he served his country well.

16. Raja Rama Varma was succeeded by his nephew, Raja Ravi Varma, who reigned from 1722 to 1731. During his time the Chief Minister, Paliath Ittikumaran Achan, was deposed from his high position for his misdeeds, and his possessions were confiscated; but his successor Ittinnan Achan got himself reconciled to the Raja and was restored to his possessions and dignities.

17. The reign of Raja Rama Varma (1731 to 1746), the successor of Raja Ravi Varma, is important because it was during this period that Cochin first came into conflict with Travancore. Under the famous King Martanda Varma who, by extirpating his turbulent and refractory chiefs, had made his position firm and secure, and had consolidated his power, Travancore had grown into a powerful State with a standing army, trained and led by a European Captain. The Dutch, anxious to curb the growing power, soon found some ground to quarrel with Travancore, and Cochin, as their ally, had to help the Dutch out of respect to treaty obligations. In the struggle Travancore was victorious and forced the Dutch to conclude a treaty which was humiliating to them and which insisted on their not helping any Malabar Prince with whom Travancore might wage war. The alliance between the Dutch and Cochin thus came to an end and henceforth the position occupied by the Dutch in Cochin was of no significance. The treaty also marks the commencement of the darkest period we know of in the fortunes of the Ruling Family of Cochin. During the second half of the 18th century, Cochin had to pass through a series of overwhelming disasters which brought the kingdom almost to the verge of extinction; and when finally she emerged out of them in 1790 as a tributary of the English East India Company, she found herself very much reduced in extent and importance. The heaviest of her losses resulted from the conflict with Travancore which lasted till 1757. The destinies of the kingdom were guided at this time by two rulers Raja Vira Kerala Varma (1746 to 1750) and Raja Rama Varma (1750 to 1760). King Martanda Varma of Travancore soon found a pret to interfere in the affairs of Cochin in connection with a di-

about the title of Perumpadappu Muppu which had been relinquished some time back, but which was now unjustly claimed by the seniormost Prince who belonged to the Chāṭūr branch. This Prince was successfully helped by Martanda Varma in his quarrel with Cochin. The latter in revenge went to the assistance of certain refractory chiefs of Travancore who were anxious to throw off the yoke of Martanda Varma. A large army from Cochin was put in motion against Travancore, but it was almost annihilated by the better trained and better disciplined forces of that country and many nobles of Cochin, including the brave, intelligent and loyal Minister, Paliath Komi Achen, were taken prisoners, to be released later on the payment of very heavy ransoms. The victorious forces of Travancore advanced to the north and conquered many provinces of Cochin till at last Raja Rama Varma, who was disappointed in his hopes of receiving help from the Dutch, sued for peace. A treaty was accordingly concluded in 1757 between the two powers who agreed to remain thereafter on friendly terms; but Cochin had to lose all the territories which Martanda Varma had conquered and occupied. Meanwhile the Zamorin was taking full advantage of the helpless plight of Cochin. While Travancore was invading her in the south, the Zamorin invaded her northern provinces so that, by 1758, most of the northern provinces had passed out of her possession. She could do but little to arrest the progress of the Zamorin, as she was fighting with all her force against her powerful enemy in the south. Nor did the Dutch render any help to Cochin against the Zamorin. In 1761, a new treaty was concluded with Travancore, chiefly through the endeavours of the indefatigable Paliath Komi Achan, by which Travancore agreed to help Cochin against the Zamorin in return for certain concessions regarding some districts like Parur and Alangad. Accordingly the allied forces of Travancore and Cochin proceeded against the Zamorin and dislodged him from all the places he had occupied in Cochin, so that, by the end of 1763, Cochin was free from the northern menace and the Zamorin had to sue for peace. This marked the end of the long and hereditary struggle between the Zamorin and Cochin.

18. It was King Veera Kerala Varma who succeeded to the throne in 1760 that introduced a new system of administration in the State. The rise of Travancore was an object lesson to Cochin and she realised that her weakness resulted chiefly from the diffusion of power among a number of hereditary chiefs. All power in Travancore was concentrated in the head of the State, so that no disaffected hereditary chief might create trouble. Cochin also adopted this wise step and all administrative power was taken away from the chiefs, and officers were appointed by the King in their stead. The refractory chiefs were severely punished, and the State, instead of being divided into 'Nads' governed by chiefs, was now divided into the *Vadakkay Mukham* or the Northern Division and the *Thekkay Mukham* or the Southern Division. Each Mukham was sub-divided into Taluks or Kovilakathumvathukkals and each Taluk into Provrithies, which formed the units of administration. The Provrithies were under the management of Parvathyakarans, assisted by Menons or Accountants, and Chandrakarans or Cash Keepers. Each Taluk was under a Kariakar exercising both judicial and executive functions. There was a Sarvadhikariakar for each division to supervise the work of the Kariakars of that division and the Valia Sarvadhikariakar or Chief Minister was the head of the whole administration. A standing army regularly drilled and trained by Dutch Officers was also organised. To meet the increased expenditure resulting from these reforms, a regular land-tax was also introduced from 1763. All these changes restored order in the country and the king's authority was finally established throughout the land.

19. When the menace of Travancore and of the Zamorin had disappeared and when the sources of internal trouble had been removed by administrative reforms, other troubles arose from unexpected quarters. The Dutch at Cochin under a tactless Governor raised a dispute regarding the jurisdiction of the King of Cochin in certain tracts and war became imminent between the two powers, but a new Governor was sent to Cochin and the dispute was amicably settled. An invasion of Kerala by Haider Ali was a long dreaded probability; and Cochin had

soon to face this danger. Haider found a pretext to quarrel with the Zamorin and, in 1766, invaded North Malabar and occupied certain districts. The Chittur Taluk, belonging to Cochin was also included in these districts by mistake but, on a representation from Cochin, Haider ordered the restoration of the Taluk to the Raja and assured him of his friendly regard. For the next few years, Haider was busy elsewhere and therefore the Malabar chiefs re-possessioned themselves of their territories; but he returned in 1773 and once more took possession of the territories he had conquered. Cochin was now called upon to pay a subsidy of about 4 lakhs of rupees to Haider; and the Raja in his anxiety to escape the fate of the Zamorin readily complied with the demand. There was no further demand for the next three years; but, in 1776, a dispute arose regarding a border district of Cochin which Haider's agents claimed as a part of the Zamorin's possessions. The Mysore General at once invaded Cochin, but promised immunity from annexation, if Cochin would agree to become tributary to Mysore. After a successful appeal to Haider regarding the amount of the tribute, the Raja agreed to the terms and Cochin thus became tributary to Mysore. After this, Haider's relations with Cochin were friendly and he treated the Raja with much consideration.

20. Raja Vira Kerala Varma died in 1775 and was succeeded by Raja Rama Varma (1775 to 1790). Neither of these rulers had the strength and ability to face the troubles of these stormy times and hence, during the last years of Raja Vira Kerala Varma, all authority was delegated to the heir-presumptive, Prince Rama Varma (later known as *Saktan Tampuran*) who succeeded to the throne in 1790 and continued to reign till his death in 1805. This Prince was thus the virtual Ruler of the land from 1769 to 1805, and his extraordinary energy and strength of will, his intelligence and shrewdness were largely responsible for saving his kingdom from utter destruction during this dark period of its history. The death of the great patriotic Minister, Komi Achen, in 1779 was a serious misfortune that added to the gloom of the period. After Komi Achan's death, the hereditary premiership of the family was abolished. When Tippu succeeded his father, things took a turn for the worse.

Tippu first proceeded to Malabar in 1788 and his armies carried fire and sword. For fear of forcible conversion to Islam, the inhabitants of the land fled from their homes. Meanwhile, Tippu tried to persuade Cochin to quarrel with Travancore so that he might have an excuse to conquer and annex Travancore; but the clever Prince-Regent fought shy of these proposals and secretly resolved to avert such an alliance. Accordingly, the Prince approached the Agent of the English East India Company with proposals for a subsidiary alliance between the Company and Cochin, and a treaty was concluded after the English declared war against Tippu, according to which the Raja agreed to become tributary to the Company and the Company in return promised to help the Raja in recovering his lost possessions and to extend their protection to Cochin. Before the treaty was concluded, Tippu began to entertain strong suspicions of the Raja's fidelity from the many evasive replies he received from Cochin in answer to his demands, and eventually treated Cochin as an open enemy, and soon put his huge army in motion against Cochin and Travancore. It is well known how this ended against Tippu and worked his downfall. The treaty with the English Company was formally signed in 1791 soon after the Prince-Regent had succeeded to the Throne as Raja Rama Varma. Commissioners were appointed by the Bengal, Bombay and Madras Governments for the management of the affairs of Malabar after the fall of Tippu, and the settlement of claims in regard to territories, preferred by the several Rajas and chiefs of Malabar was then taken in hand by the Commissioners according to one of the terms of the treaty. Although their decision did not give full satisfaction to the Raja, who, for this and other various reasons, was feeling disappointed and humiliated, there was no open rupture between Cochin and the Company till the Raja's death in 1805. This Raja, who is even now popularly known as *Saktan Tampuran* on account of his strong rule, was for about 36 years the virtual Ruler of the land, and his administration was characterised by a vigour unparalleled in the annals of Cochin. With untiring energy and vigilance, he attended to every detail of the administration himself. He hatted corruption to such an extent that he did not hesitate even to confiscate the properties of corrupt officers in addition to the harsh punishment meted out to them.

Special officers were appointed to watch closely and report on the condition of all Government servants in each Taluk. Offences against life and property were put down with an iron hand and the punishments prescribed were shockingly severe. Side by side with this, he showed an amount of religious tolerance which is both significant and remarkable. For instance, he showed great favour to the Syrian or St. Thomas Christians who were loyal subjects of the State, gave them lands and settled them in important towns, like Trichur and Trippunittura, so that these places might become flourishing and prosperous through their industry and enterprise. Though the Raja's rule was considered harsh by the relentless rich and the wantonly wicked, the common people enjoyed perfect peace and security during his reign. It is no wonder that the memory of *Saktan Tampuran* is still fresh among the people of Cochin.

21. The successor of *Saktan Tampuran* though learned, benevolent and genial, was but a weak Ruler, and matters drifted into confusion during his time. Komi Achan's successor in the Paliath Family had made unsuccessful attempts to regain the Chief Ministership during the previous reign. He now succeeded in his aim with the help of the Travancore Minister, Velu Thampi. Soon the two Ministers made secret preparations for driving the English out of Cochin and Travancore. In 1806, the English blew up with gun powder all the costly fortifications and beautiful public buildings of Cochin, lest the French should get possession of the place, and this was taken advantage of to create an unfavourable impression about them. The Raja of Cochin was, however, openly opposed to any rupture with the English Company as he wanted to remain true to the terms of the treaty, but he was persuaded to go to Vellarappilli where he was kept under strict surveillance by the Minister. The Achan and Thampi then proceeded to make a simultaneous attack on Cochin and Quilon, where the Company's forces were stationed. Their aim was to take the English by surprise and murder the Resident, Col. Macaulay. They were, however, defeated; the Paliath Achan surrendered himself to the English and Velu Thampi fled into the jungles, where he died by his own hands to save himself from being taken captive.

22. Soon after this unhappy event, the Raja died and the Company called upon his successor to enter into a new treaty to prevent such complications thereafter. This was concluded in 1809 and it has ever since remained in force. Col. Macaulay was, however, recalled in 1810 and Col. Munro appointed in his stead. With the advent of this able administrator, whose memory is still gratefully cherished in Travancore and Cochin as that of a great benefactor, we pass into modern times, with the beginning of which Cochin embarked on a course of reforms which has brought her to her creditable position among the enlightened Indian States.

23. Before we proceed further and look into the history of living times, it may not be quite out of place to record here the impression we gain about our Royal House after having followed its career for about 13 centuries. From what we know of our Rulers of the pre-Portuguese period and from the accounts of the Portuguese and the Dutch periods, it is clear that the history of our Rulers is a bright and spotless one of which any Royal Family may justly be proud. Their policy was based on, and their actions regulated by, the high principles of good Government. We have seen how faithfully they kept their treaty obligations with the Portuguese and the Dutch in spite of want of reciprocation on the part of the latter. In short there is not a single act of any of these Rulers of which a noble, upright and honourable Prince must in the least be ashamed. "Whatever records leap to light, they shall not be shamed." Verily, the motto of our Ruling Family, "HONOUR IS OUR FAMILY TREASURE", is not a mere hollow sound, but full of significance; and it is extremely apt, being literally true of our Rulers from time immemorial. And the people of Cochin have every reason to be proud of their Ruling Family.

24. When Col. Munro took charge of his duties as the Resident, affairs in Cochin were in great confusion. Ever since the strong hand of *Saktan Tampuran* had been removed, corruption and disorder had crept in, and the people suffered as much from the extortions of unscrupulous officers as from the

havoc wrought by thriving hands of thieves and robbers. The Chief Minister, Kunjukrishna Menon of Nadavaramba, was himself guilty of misdeeds, and the State was on the verge of bankruptcy with many debts and huge arrears of subsidy due to the Company.

25. In the circumstances, Col. Munro himself assumed the Diwanship of Cochin in 1812 and with rare tact and ability guided the State out of the overwhelming difficulties. He first turned his attention to lawlessness and corruption, and stationed various divisions of the subsidiary force in different places. These divisions, with the help of a newly organised force of Police or Tannadars, hunted down the gangs of robbers, and the Resident himself went on circuit to all parts of the country and made personal enquiries into the wants and grievances of the people. Charges of corruption against officers were at once looked into and summary punishment was meted out to the offenders. Order was soon restored everywhere and people began to enjoy security of life and property. Many administrative reforms were also introduced. The work of the Kariakars of the various Taluks came to be confined to the collection of revenue; and a more effective system of collecting the revenue was introduced. Two subordinate Courts of Justice, each presided over by a Hindu and a Christian Judge and a Sastri, and a Huzur Court with four Judges were established for the administration of justice, and a Civil Procedure Code was drawn up for the guidance of the Judges. The levy of court fees and the introduction of stamped *cadjans* for engrossing documents, the opening of an account department with a system of accounts on the lines followed by the Company's Government; and the fixing of a definite scale of pay and pensions for officers, and the abolition of vexatious duties were some of the salutary reforms inaugurated by the Colonel. Measures were also adopted for a more satisfactory management of Devaswams and Uttupuras. Col. Munro was also responsible for the construction of several roads and bridges, no doubt of a very primitive type, and the opening of many vernacular schools. The debts and arrears of subsidy were soon paid off, and the revenue of the State showed a steady increase. The achievements of the great Colonel were all the more remarkable in that he managed with rare tact and patience to maintain the dignity and

prestige of the Raja and never went against the Raja's authority even though he had to face many obstacles. The Raja himself was very much pleased with the Resident's work and fully appreciated his labours.

26. In 1813, Mr. Nanjappayya, an Assistant of Col. Munro, was appointed Diwan, because the Col. felt that the strain was too much for him; so much so, that he retired from service in 1819. Diwan Nanjappayya. Nanjappayya was an able and efficient officer and followed the lines laid down by Col. Munro, carefully supervising the details of administration himself. During his time a systematic survey and settlement of the wet lands in the State was undertaken and carried out with great thoroughness. He further reorganised the Judicial Department; introduced a new Abkari system and appointed Tahsildars and Samprathies in the place of the old Kariakars and Thirumukhams. An European officer was appointed Superintendent of the Forest Department. The first steps for Medical aid were also taken during his period. Nanjappayya was also responsible for settling many of the boundary disputes between Travancore and Cochin.

27. On Nanjappayya's death in 1825, Mr. Seshagiri Rao, the Diwan Peishkar, succeeded him. He was weak and, after the demise of the Raja (1828—38). In 1828, he found his relations with the new Ruler Raja Rama Varma (1828—1838) were not quite happy. As a consequence he had to quit the service in 1830 and was succeeded by Edama Sankara Menon whose career as Diwan was not creditable to himself or to the State.

28. Mr. Venkita Subbayya, the Diwan Peishkar, was then appointed Diwan in 1835. He was an able, efficient and experienced officer of great zeal and integrity and many useful reforms were introduced by him. He passed elaborate Regulations for the administration of justice. The reorganisation of the Forest Department and the appointment of a European Conservator of Forests, a survey and settlement of gardens, similar to those of wet lands under Diwan Nanjappayya, the

opening of experimental gardens at Ernakulam, Trichur and Chittur for the introduction of improved methods of agriculture and cultivation of new crops; the adoption of suitable measures for the destruction of wild animals; the reorganisation of the Diwan's office, the opening of well-organised English and Vernacular Schools and the appointment of an English Tutor for the education of the members of the Ruling Family, are among the other important reforms associated with the name of Diwan Venkita Subbayya.

29. Raja Rama Varma who ascended the Musnad in 1838 was not pleased with some of the Diwan's actions, which unfortunately made the Diwan's relations with the Ruler very strained and eventually led to the former's retirement in 1840. From 1840 to 1856, Cochin was under the Diwanship of Sankara Warriar, who had already served the Government with distinction in various capacities for more than 20 years and had thus gained much useful experience. Sankara Warriar served four successive Rulers as Diwan till he died in harness in 1856; and the reforms he introduced during this long period brought Cochin to the forefront of progressive Indian States governed on modern lines. Raja Rama Varma who ruled from 1838 to 1844 fully supported, and placed entire confidence in the Diwan; but there was an open rupture between the next Raja and Sankara Warriar which lasted throughout till the Raja's death in 1851. The chief reason for this was the decision of the Court of Directors in England in connection with the retirement of Diwan Venkita Subbayya that the Raja could not dismiss his Minister at his pleasure. The intelligent, high-spirited and dignified Raja took strong objection to this encroachment on his authority and the resentment found expression in an attitude of hostility to the Diwan who had the support of the Company's Government. Though fully conscious of the displeasure of his master, Sankara Warriar carried on the work of administration with his characteristic zeal and devotion and signalled the rule of his master with many salutary reforms.

30. Raja Vira Kerala Varma, a young Prince of exceptional abilities and great promise, ascended the Musnad in 1851. The new Raja had received a good English education and took a very intelligent interest in the administration of the country. Sankara Warriar received His Highness' hearty support and sympathy and hence he was now free from the worries he had during the previous administration. The Raja went on a long tour in 1852 and to the infinite grief of the people of Cochin, the brilliant and promising career was cut short by his demise at Benares in 1853.

31. Raja Ravi Varma, who succeeded to the Throne in 1853, though less accomplished and less able than his predecessor, extended his full support to the Diwan and gave him a free hand. But Sankara Warriar was able to serve the kind master only for about three years. During the long period of his ministership under four Rulers, the financial stability of the State was ensured and a brief narration of his many reforms will show how amply justified was the confidence he enjoyed at the hands of his sovereigns generally. A net work of good roads with strong bridges and culverts opened up the country and considerably facilitated wheeled traffic. Improved facilities for communication by water were also provided by the opening of new canals. Irrigation projects of great importance for the improvement of agriculture were carried out, many *chiras* being constructed by which a very large extent of waste land was brought under cultivation. Large public tanks for bathing and irrigation purposes were opened in all important places of the State and many Travellers' Bungalows and Chatrams were constructed for the convenience of travellers. In addition to the improved means of communication which helped inland trade very considerably, other facilities were afforded for its expansion by the abolition of transit duties and the reduction of inland customs and monopoly prices. An English School was started at Ernakulam and a European tutor was also appointed for the English education of the Princes. A charity hospital was opened at Ernakulam so that poor people might have free medical aid; and not the least important of the ameliorative

measures that redound to the glory of Raja Ravi Varma and his devoted Minister was the total emancipation of slaves in the State in 1854. The result of all this was revealed in the growing prosperity of the State and the contentment of the people at the time when Sankara Warriar died in harness, in 1856, deeply mourned by the Ruler and the people of Cochin alike.

32. The Diwan Peishkar Mr. Venkita Rau was next appointed Diwan. An important measure connected with his administration was the survey and settlement of garden lands and the consequent increase of the State Revenue. The Diwan, however, had to retire from service and was succeeded by Thottakatt Sankunny Menon, the elder son of Diwan Sankara Warriar. Mr. Sankunny Menon was as distinguished as his father and signalled his long Diwanship of 19 years by many useful and far-reaching reforms and new measures of public utility that led to great progress in all directions.

33. His Highness Ravi Varma died in 1864 and was succeeded by his nephew His Highness Sir Rama Varma. The new Ruler was an intelligent Prince of a frank and affable disposition and, realising the worth of his Minister, he placed implicit confidence in him and generally acted according to the advice of the Diwan who had complete freedom from unnecessary interference. At the same time His Highness watched the Diwan's administrative reforms and labours with an intelligent interest and full sympathy which served as an inspiration and encouragement to the patriotic and gifted Minister who served him till 1889 when he was succeeded by his brother, Mr. Govinda Menon (1879—1889) who also enjoyed the Raja's full confidence throughout. On the whole, His Highness' long reign of 24 years proved to be an unbroken record of highly successful administration, marked throughout by ever-increasing prosperity and contentment among the people.

34. During His Highness' time the Judicial Department was thoroughly reorganised and brought into line with the Judicial Department of British India; properly qualified men were appointed as Judges and paid adequate salaries, admission

to the Bar was properly regulated, Munsiffs' Courts were opened and regulations were passed defining the powers and duties of Judges and Vakils and codifying the laws the Judges had to administer. The department became efficient in its work and the administration of justice was put on a sound basis. The development of the resources of the State and the tapping of new sources of revenue claimed as much attention as the strict and careful regulation of expenditure. The raising of the commutation price of paddy based on the general rise in its price and the extension of the irrigation system produced a marked increase in land revenue receipts. The conversion of opium and ganja into Sirkar monopolies, the introduction of the system of registration of deeds, the revision of the Court Fee Regulation and the lease of forest lands were some of the other measures that brought additional revenue into the Sirkar Treasury. Thus the State was enabled to have a large surplus invested in Government of India securities, though the expenditure on public works, education, medical aid and other improvements was liberal. A European Officer was appointed in 1868 and a department of public works was organised under him. The existing roads were all metalled and improved; new roads and bridges were constructed, canals were opened for providing greater facilities for communication by water; many important public buildings for the location of offices and other purposes were erected; and the preliminary steps were taken for the introduction of the Railway into the State. The raising of the English school at Ernakulam to a second grade College and the opening of English schools in all Taluk centres, the extension of the activities of the Vaccination Department, the improvement of the Hospital at Ernakulam, the opening of new Hospitals and Dispensaries, the organisation of the Sirkar Anchal Service and many other measures calculated to ameliorate the condition of the people and raise the tone and moral of the administration also stand to the credit of this regime.

35. During the Diwanship of Sankunni Menon, an important agreement known as "The Interportal Trade Convention of 1865" was entered into between the British, Travancore and Cochin Governments, under which all inland customs were abolished in Cochin. The Convention has by this abolition led

to a rapid expansion of trade in Cochin, while the steady rise in the customs receipts of British Cochin has brought the State an annual income of several lakhs of rupees during recent years in pursuance of the terms of the Convention.

36. Failing health forced Diwan Sankunny Menon to retire from office in 1879, though His Highness the Raja was extremely unwilling to part with his trusted Minister. The meritorious services of Sankunny Menon received due recognition at the hands of the Ruler, and the British Government made him Commander of the Order of the Star of India.

37. The Raja appointed the Diwan's brother Govinda Menon as the next Diwan. During his stewardship, the Police force was reorganised on modern lines, the Penal and Criminal Procedure Codes were enacted, the Raja's Court of Appeal was established, English schools for girls were opened, a system of grants-in-aid for private schools was introduced and the long standing boundary disputes between Travancore and Cochin were finally settled by arbitration. The uniform success, ever-increasing prosperity and steady progress that marked His Highness' long rule was recognised by the Paramount Power and His Highness was honoured with the Knighthood of the Order of the Star of India.

38. On the death of the Raja in 1888, his direct brother His Highness Sir Vira Kerala Varma, who was well-known for his sound education, good intentions and amiable character succeeded to the Musnad. Sir Vira Kerala Varma Raja, who had already gained some reputation and experience in administration as the Elaya Raja; for he had often to represent his brother at several public functions; and, even as the Elaya Raja, His Highness had received the honour of the Knighthood of the Order of the Indian Empire. Diwan Govinda Menon retired in 1889 and was succeeded by the Zilla Judge of Trichur, Mr. Thiruvengitachariar. By him steps were taken for the diffusion of elementary education and many primary schools were opened for the purpose. The Diwan died in harness in 1892 and Mr. V. Subramanian Pillai, who was then the first Judge of the Appeal Court, succeeded him. There was a reorganisation of the Medical Department in



Diwan T. Sankunni Menon, C. S. I.



C. G. HERBERT Esq., I. C. S.
THE DIWAN OF COCHIN.

his time and a full-time Chief Medical Officer was appointed. In 1893, His Highness the Raja proceeded on a long tour to Upper India and visited many important places, but soon after his return the Raja died in 1895.

39. His Highness Sir Sri Rama Varma, G. C. S. I., G. C. I. E., ascended the Musnad in 1895. His Highness had received an excellent education both in Sanskrit and English and further enriched his knowledge and widened his outlook by an extended tour in Upper India in 1902. Taking full advantage of the unbroken and continued prosperity and progress that the State had enjoyed under his two predecessors, His Highness signalised his rule with many reforms and achievements, helped by his distinguished and experienced Diwans, and Cochin under His Highness' strong and vigorous rule received wide recognition as one of the best governed and most progressive Native States in India. His Highness' shrewd intelligence, strength of will and ability, combined with the administrative experience and broad outlook of his Diwans, contributed to make His Highness' rule a prosperous and successful one. Diwan Subramanian Pillai retired in 1896 and Mr. (afterwards Sir) P. Rajagopalachari, an administrator and statesman of no small ability hailing from the British service, was appointed in his stead. During his Diwanship, the account system was thoroughly reorganised on the British Indian model, the long contemplated scheme of the extension of the Railway from Shoranur to Ernakulam was undertaken and carried out entirely at the cost of the State with the help of the large reserve fund in the State Treasury which his predecessors' economic administration had accumulated, a cadestral survey of the State was commenced, the Forest Department was reorganised and measures were adopted for the successful working of the forests, and the construction of a steam Tramway for providing an outlet for the produce of hitherto inaccessible forest areas was planned and started.

40. The next Diwan was Mr. Pattabhiram Rao (1902-1907) and in his time a systematic and equitable revenue settlement was effected, the Excise Department was reorganised and

its administration improved; and the construction of the Forest Tramway was practically completed.

41. Mr. Pattabhiram Rau was succeeded by the able and efficient administrator Mr. (afterwards Sir) Diwan
Sir A. R. Banerji A. R. Banerji (1907 — 1914), an I. C. S. officer from the British service. During his time, the revenue settlement was completed, and the revenue officers were divested of their magisterial functions. Stationary Magistrates' Courts were established and a full time District Magistrate was appointed, the Police force was also reorganised. Sanitation received careful attention. Sanitary Inspectors were appointed and a department of public health was organised. For the improvement of agriculture and fisheries, new departments were opened, and the Devaswam Department was thoroughly reorganised. An industrial survey of the State was followed by the opening of Schools for Industrial and Technical education. The appointment of a Special Educational Officer (afterwards the Director of Education) followed the reorganisation of the Educational department and the activities of the department led to great educational progress. A Municipal Regulation was passed, Municipal administration was introduced into the important towns of the State and steps were taken to bring into existence the Tenancy Regulation. He also applied his mind seriously to the development of the Cochin Harbour.

42. Mr. J. W. Bhore (afterwards Sir), again an I. C. S. officer from British India, was next appointed Diwan Sir J. W.
Bhore Diwan in 1914 and, in the first year of his Diwanship, the Tenancy Regulation was passed into law. A Village Panchayat Regulation too was passed in the same year and a Co-operative Department was organised and opened. The question of the improvement of the Cochin Harbour was also proceeded with.

43. His Highness abdicated his Throne in December 1914 and was succeeded by the present illustrious H. H. Sir
Rama Varma Ruler. His Highness Sir Sri Rama Varma, G. C. I. E., the first Maharaja of Cochin, ascended the Musnad on the 17th December 1914. The success of His Highness' administration from the very

outset is not a matter for surprise; for His Highness' character and attainments are such as must necessarily lead to success in any and every undertaking. The care of loving and wise parents and the guidance and instructions received from zealous and conscientious teachers in his early days were factors of importance in the moulding of young Prince Rama Varma's character which, by very heredity, was richly endowed with all noble instincts. The excellent and many-sided education which the Prince had the good fortune to receive chastened and embellished this character further and His Highness attained a high degree of scholarship in Sanskrit, specialising in *Vyakarana*, *Nyaya* and *Vedanta* philosophy. In English too His Highness attained high proficiency and Herbert Spencer's *Study of Sociology* and John Stuart Mill's *Political Economy* were some of his favourite books, which exerted a profound influence on his broad outlook on life and its problems. The studious habits of early days were retained by His Highness who continued improving himself by self study. His Highness also underwent a course of detailed instruction in the Ayurvedic system of medicine, and specialised in the treatment of snake bites and other cases of poisoning, and his great skill in this branch of medicine enabled him to save thousands of lives and brought him in a large measure the only fees he would receive, to wit, the satisfaction of having served his fellow-beings. The frequent contact with poor and suffering humanity and the scenes of misery and wretchedness which His Highness had occasion to witness in this connection, have left indelible impressions on his philanthropic soul. A peaceful and happy domestic life due to the influence of a well-educated and highly cultured partner devotedly attached to His Highness has contributed not a little to a healthy and optimistic outlook in life. His Highness' Consort fully understood and appreciated the genuine worth of his character and sympathised with and encouraged the noble sentiments of her Royal husband. The purity and simplicity of His Highness' life and manners and his dislike of all pomp and ostentatious display deserve special mention as a unique trait of his character.

44. Sweet and gentle in temper, amiable and affable in disposition, polite and accessible to all, His Highness' character could not but endear itself to every one. Being highly affectionate

and sympathetic by nature, His Highness is all kindness, mercy and charity; and accordingly His Highness is full of the most genuine and anxious concern for the welfare and happiness of his subjects. His Highness is deservedly popular and beloved, having won the esteem and love of his subjects to a remarkable extent. His Highness had all along been observing closely and with deep interest the administrative reforms and measures of his predecessors. The careful management of his own estates and those of his mother (both of very considerable extent) had brought His Highness much practical experience, and when the affairs of the Senior Rani's estate fell into confusion, and Her Highness' annual budgets closed with increasing deficits, His Highness, who was then the heir-presumptive and whose talent as an able financier had already been recognised, was entrusted by the then Ruler with its management in 1898. In the cautious, unostentatious and business-like manner, always characteristic of him, His Highness immediately set to work and was able in a very short time to wipe off the deficits and show an annual surplus to the great satisfaction and admiration of all concerned. His Highness was thus ripe in wisdom, mature in intellect and judgment, rich in knowledge and experience when he was called upon to guide the destinies of Cochin; and for this reason he could with confidence conduct the business of the State in spite of the gloom and depression the Great War had brought in its wake at the time of his succession to the musnad.

45. Mr. Bhore continued as Diwan till 1919, when he was succeeded by Mr. (afterwards Sir) T. Vijayaraghava Charya from the British service who served as Diwan till 1922. On his reversion to the British service, Mr. P. Narayana Menon, a retired British officer, was appointed to the post. When Mr. Menon's term expired in 1925, Mr. T. S. Narayana Ayyar, who was the Chief Judge of the Chief Court, was selected for the place and he held the reins till the middle of 1930. The continuity of policy in all important respects throughout the period of His Highness' reign reveals the guiding hand of His Highness at the helm of affairs.

46. A brief mention of the more important of the many reforms and administrative measures introduced during this

period must suffice for the purpose of this chapter. The very first thing that engaged the anxious attention of His Highness on his accession of the Musnad was the financial position of the State. The country's finance had reached a stationary stage; there was but a small surplus of 12 lakhs to the credit of the Durbar; the European war was threatening further depression and dislocation of commercial activities, while the expenses of the Government had risen very high. Financial stability being the first requisite for any successful administration, His Highness has been paying the closest attention to the subject all along and the result has been remarkable. The annual income has risen from 46 lakhs of rupees in 1914—1915 to 86 lakhs in 1927—1928 and the surplus from 12 to about 70 lakhs. Nor has expenditure been curtailed or stinted in any direction likely to lead to the progress and prosperity of the country. On the other hand, large amounts have been spent on ameliorative measures and liberal expenditure has been regularly incurred for the encouragement of industries and the improvement of agriculture. The various departments of the Government have been reorganised more than once and the pay of Government officers has been raised again and again. The annual allotment for education alone has risen from 5 to 13 lakhs of rupees during the period, and the total expenditure from 44 lakhs in 1914—1915 to 67 lakhs in 1927—1928. Next to the finances of the State, agriculture and industries have received His Highness' greatest attention. These have a special attraction for His Highness who fully realised that the future of the State depended not a little on agricultural prosperity and the growth of industrial concerns. Accordingly, the Agricultural Department, initiated towards the close of the previous regime, has been reorganised more than once, agriculture farms opened, provision made for the grant of agriculture loans, important irrigation schemes undertaken and carried out, and other measures including those for the protection and improvement of *kole* cultivation, adopted in aid of agriculture. For the development of industries, several Industrial and Technical Schools have been opened. Further, the Durbar has been extending all facilities for the opening of Industrial concerns like the Tata Oil Mills and granting loans in aid of industrial and joint stock concerns like the Sitaram Spinning

and Weaving Mills. The problem of the economic development of the State on which depends, to a very large extent, its future financial stability, has engaged His Highness' attention, and several large projects have been examined in this connection. The development of the Cochin Harbour which is nearing completion is of the highest importance in this respect and it undoubtedly ushers in the dawn of a bright era, when Cochin will stand very high indeed in point of commercial prosperity and wealth. Other important schemes also, such as the extension and improvement of Railway connections, are about to be undertaken for the economic development of the country. The activities of the Co-operative Department deserve special mention in this connection. The department has been reorganised and it has been doing very useful work. There are about 200 Co-operative Societies in the State at present, and most of them are working satisfactorily and rendering substantial help, particularly to agriculturists and tradesmen; and people have come to realise in full measure the advantages and usefulness of the Co-operative movement. The development of Medical aid and Sanitation, being of prime importance for the well-being of the people, has also received His Highness' careful attention; and as a result of the improvements and reforms that have been effected, the chief hospitals in the State are now provided with modern facilities, and free medical relief is now within the reach of all, including the inhabitants of rural areas. The sanitation, not only of towns, but of several rural areas also, is satisfactory, as special measures have been adopted for this. The indigenous systems of medicine too have been receiving substantial encouragement from His Highness' Government. His Highness' concern for the educational advancement of the State, as revealed by the very liberal allotments made annually for this purpose, has borne fruit in a rich measure. Cochin stands second to no State in India in point of literacy and English, women's or higher education. Every facility is offered to the people in this connection. Primary education in Vernacular Schools is free to all and hundreds of schools (many of them being private ones receiving Government grants) with qualified and trained teachers exist everywhere in the State. Many English secondary schools conducted efficiently cater to the needs of the school-going

population, and separate schools exist in all important centres for girls. There are three First Grade Colleges in the State and the educational progress of the country has been truly phenomenal.

47. The problem of the elevation of the depressed and backward classes has been receiving earnest and sympathetic attention in this connexion and special facilities have been offered for the education of the children of these classes. The poorest are given meals, clothing and books free, so that they may have sufficient inducement to go to school. His Highness' parental solicitude for the welfare of these poor classes is too well known to require special mention.

48. A strong believer in constitutional Government, it has been His Highness' desire to associate the people with the Government of the country. The Village Panchayat system, initiated on the eve of the abdication of His Highness' predecessor, has received great encouragement and the Municipal Regulation has been revised more than once and the Municipal Councils, with elected non-official majorities, have been given the right of selecting their own President. Many legislative measures have been passed on various matters for promoting the happiness and prosperity of all classes of His Highness' subjects and, above all, a Legislative Council, with an elected non-official majority, has been inaugurated in 1925, with a view to associate the people in an increasing measure with the Government of the State. The State has accordingly made rapid progress in all directions under the fostering care and wise guidance of His Highness the Maharaja.

49. The fame of prosperous Cochin as a Model State has spread throughout India, and it has had the honour of being visited by many illustrious and distinguished personages during His Highness' rule. Rulers like the Maharaja of Travancore, the Gaekwar of Baroda and the Regent Sahib of Pudukotta; the Governors of Madras and other distinguished officers from British India and elsewhere, like His Excellency the Commander-in-Chief of India, the Commander-in-Chief of East Indies Squadron, Hon'ble Members of the Viceroy's Executive Council and of the Madras Executive Council and some of the Members of the Madras Ministry, statesmen like the Right

Hon'ble. V. S. Srinivasa Sastri, and Sir C. Sankaran Nair, journalists like St. Nihal Singh, and distinguished Indians and patriots like Mahatma Gandhi, the late Lala Lajput Rai, Pandit Madan Mohan Malavya and Dr. Rabindranath Tagore, and scientists like Sir V. Raman, have visited Cochin and testified to the success of His Highness' administration and his paternal, benevolent and indulgent rule and the rapid progress the country has been making during this period. Recently, His Excellency the Viceroy was pleased to accept the invitation of His Highness to visit the State. The Imperial Government have also duly recognised the great success of His Highness' beneficent rule and conferred distinguished marks of honour on this illustrious Ruler. His Highness was created a Knight Grand Commandar of the Most Eminent Order of the Indian Empire, and later invested with the hereditary title of Maharaja.

50. In brief, the last fifteen years of His Highness' beneficent rule has made Cochin one of the foremost and most prosperous States in India.

51. His Highness the present Maharaja is thus an ideal Ruler in all respects and the people's address presented to His Highness on the occasion of his 70th birthday and His Highness' reply to them are reproduced below as these speak volumes regarding the happy reciprocity of feelings that exist between the Ruler and the ruled.

"May it please Your Gracious Highness,

On this most unique and auspicious occasion of the seventieth anniversary of Your Highness' birthday, we, Your Highness' loyal and devoted subjects, of all castes and creeds, respectfully beg leave to approach Your Highness with this humble address conveying our loyal greetings and tendering our hearty felicitations.

It is indeed a matter for no small rejoicing unto us that we are able to celebrate, in a fitting manner, throughout the State, this happy event of our Sovereign's seventieth birthday, an event unparalleled in the annals of our land. Your Highness' subjects, therefore, have come to hail it as a sacred ceremonial, worthy of being observed, with religious fervour and exultant enthusiasm, by all classes of Your Highness' subjects.

The key-note of Your Highness' lofty and noble character is its mercy, benevolence and loving kindness that together constitute a unique constellation of the most divine and loveable of human virtues; and Your Highness has magnanimously dedicated, to the cause of the State and its people, a heart overflowing with gentleness and sympathy. The sweetness of Your Highness' temper, the affability of Your Highness' disposition, the simplicity and modesty of Your Highness' life and manners have enthroned Your Highness in the hearts of all Your Highness' subjects, and inspired in them the most loyal and affectionate devotion to Your Highness' august and beloved person. Strengthened and embellished by Your Highness' well-trained intelligence, shrewd practical wisdom and vast experience, these native virtues of Your Highness' character have contributed in an abundant measure to the success of Your Highness' administration.

Your Highness' subjects beg to avail themselves of this opportunity to acknowledge with grateful appreciation the countless benefits they have derived from these noble qualities that grace Your Highness' magnanimous character. For, it is these virtues that have, during the fourteen years of Your Highness' administration, been materialising into the tangible form of the many progressive measures adopted by Your Highness for amelioration of the people's lot. The steady impetus given to the development of agriculture and industries in the State, leading to the growth of the material prosperity of the people; the liberal arrangements made for giving free medical aid to all; the facilities offered for education in all its stages for both the sexes; the special endeavours made for the improvement of the condition of the depressed classes; the many institutions, including the Legislative Council, started by the Government with a view to associating the people, in an ever-increasing measure, with the administration of the State:—these are but a few of the steps in the path of progress which our State has taken under Your Highness' most sympathetic and paternal guidance. And we are legitimately proud that, as a result of all this, our little State has advanced to the forefront of the best-governed, most progressive and most enlightened States in all India.

We are confident that Your Highness' varied accomplishments and attainments would ever sustain Your Highness in successfully tackling the most important and pressing problems of the hour, involving the most vital interests of our State, problems such as the working of the final stages in the development of the Cochin Harbour, and the conversion of our Metre Gauge Railway into the Broad Gauge; and we know full well these interests cannot suffer in any way as Your Highness' ripe experience, solicitous concern and zealous vigilance will always adequately safeguard them.

In conclusion, we humbly beg to thank Your Highness for the many gracious favours Your Highness has kindly bestowed on our State; and we raise our voice in unison to send forth this most fervent and heartfelt prayer that the Lord of Lords may, in His infinite mercy, rain down on Your Highness and on those near and dear to Your Highness the supremest blessings of health and happiness, peace and prosperity, and that Your Highness may be spared for many a long year to guide with Your Highness' characteristic understanding and sympathy the destinies of our beloved State, and to witness, in the fulness of time, the fruition of the highest hopes and aspirations of Your Highness' most loving and loyal subjects."

HIS HIGHNESS THE MAHARAJA'S REPLY.

Ladies and Gentlemen,

I am deeply moved by the spontaneous expressions of joy manifested throughout the State on this occasion and by the genuine feelings of abiding loyalty and affection which animate your Address. It gives me immense pleasure to meet you all here to-day and I sincerely thank you for your kind felicitations.

I feel happy with you that Providence has enabled me to see that many of my schemes for the advancement of my people have borne fruit. It is my fervent hope that the institutions which I have had the privilege to inaugurate and foster will develop themselves on sound and proper lines in the fulness of time, and you need hardly be assured that all your legitimate aspirations will continue to receive due consideration.

It is a matter of gratification to me that you have correctly appreciated the earnest attempts of my Government to ensure

the happiness and prosperity of all classes of my subjects. You will be glad to know that the Paramount Power is keenly alive to the importance of preserving unimpaired the rights and privileges of the Indian States, and I take advantage of this opportunity to express my profound sense of gratitude to the Imperial Government for the uniform kindness and support that I have always received at their hands in all matters concerning the welfare of my State.

Agreeably to my wishes, my Diwan will make certain announcements presently, which, I trust, will have far-reaching effects on your well-being.

BIRTHDAY BOONS.

His Highness the Maharaja has been pleased to command that the following announcements be made to take effect from this date:—

(1) The rate of $6\frac{1}{4}\%$ charged as interest on agricultural loans be reduced to 3% . The reduced rate will apply from this date to loans already outstanding.

This year a special allotment of a lakh of rupees be made for loans for agricultural purposes.

(2) Full rights be granted over monopoly trees standing on private lands to the owners or occupants thereof as the case may be.

(3) Encouragement be given for the treatment of poison arising from snake-bites and other causes.

As a preliminary step in this direction, a monthly grant of Rs. 25 each will be given to six approved physicians in this line chosen from different parts of the State. Steps will also be taken to establish a central institution for the growing of medical herbs particularly efficacious in such treatment and for supplying the necessary medicines free to these physicians.

(4) The pension rules applicable to those in the superior service of the State be made applicable to inferior servants as well, and the present differentiation between superior and inferior servants be done away with.

Those pensioners who are now in receipt of pension under the present system will be given enhanced pension under the proposed rules, if they are eligible for it, from this date. This concession will apply to the Devaswam and Palace Departments as well.

(5) Payment in kind of michavaram and other dues on Devaswam lands be permanently abolished.

(6) A grant of Rs. 50,000 be made this year for the supply of drinking and bathing water where scarcity is seriously felt.

(7) The minimum pay of the full-timed servants be fixed at Rs. 10.

The pay of all such servants which is below Rs. 10 will be raised to Rs. 10 from this date.



3. THE PEOPLE.

(BY MR V. K. RAMAN MENON, M. A. (OXON), BAR-AT-LAW),

1. The Cochin State may be described as an 'Ethnological Museum'. Almost all the living types of mankind are represented in it, from the Negrito to the Caucasian, and most of the living families of languages can be heard in its confines, from the agglutinative Chinese to the inflexional Aryan, though the Dravidian Malayalam is the basic language. All the forms of religious beliefs live in it, from Animism to Vedantism, and all the various religious rites are performed in it, from bloody sacrifices (Cranganur) to the highest forms of Vedic ritual. It is thus not easy for one to write in a single chapter about its peoples, so varied in appearance, language, civilization and culture.

2. Out of this conglomeration of Hindu castes, three stand out prominently—the Brahmin, the Nayar and the Īluva. Though each of these consists of innumerable sub-castes, in the main the three castes form distinct entities.

3. Taking the Brahmin first:—they consist of four broad divisions according to the language they speak—the Malayalee Brahmins or Nambudiris, the Tulu Brahmins or Embranthiris, the Tamil Brahmins or Pattars and the Sarasvat Brahmins or Konkanis. Like the languages they speak, their characteristics also are different. The Nambudiris are dignified and cultured. The organisation which they created was calculated, so to say, to minister to their wants, spiritual and temporal. Generally kept above want, they expended hardly a thought for the morrow. They were a happy race, gushing with frolic and fun, full of wit and wisdom. They lived for the hour. Their life was divided between religion, learning and pleasure. The lighter side of their life is well depicted, though with satiric touches, in the Chakiyar

Koothu or the social drama invented by the Nambudiris for their own delectation. This old life they were able to continue almost uninterruptedly up to this day. Now there are signs that this arcadian life is being undermined by the insidious permeation of western civilization. The Nambudiris may be divided very broadly into Vedic and non-Vedic Nambudiris, according as they have full use of the Vedas or not. There is a shrewd suspicion that the non-Vedic Nambudiris might be the descendants of the Jain and Buddhist monks who abounded in Malabar at one period and who were absorbed in the reasserted Brahminism in a lower status; or it may be that the non-Vedic Nambudiris are the descendants of a class of military Brahmans, known as Chatrangakars (Kshatrangakars).

4. The Vedic Nambudiris are under two Gurus established at Tirunavaya and Trichur, perhaps reflecting an earlier division into Panniyur and Sukapuram Gramams.

5. The Vedic Nambudiris are again divided into Adhyans and Asyans according to social status. The Adhyans are aristocratic Brahmans, who belong to certain groups of families known as Ashtagriham, Akavurgriham, etc., and have precedence over the others. They and their women folk are distinguishable by small details—e. g., the mode of touching up the dresses or mode of wearing the Tali ornament.

6. The Nambudiris wear their tufts in front as all Malayalees do. That Nambudiris represent the Brahminic invaders underlying the story of Parasurama's colonisation of Malabar, there is little doubt, though they must have come in within historical times. There is still one relic of the feeling of enmity with which the people of the land originally regarded them, and that is the exclusively South Malabar idea of Mattitham (മാട്ടിത്തം), which means that any one seeing a Nambudiri or uttering his family name invariably comes to experience some inconvenience.

7. The Embranthiris are Tulu Brahmans, and in Cochin most of them are engaged as temple priests. They have generally their homes in Tulunad (South Kanara) round about Udipi. In status they are not as high as the Nambudiris, though some enterprising families might marry with real Nambudiris and in

course of time merge into them. A few such exist in Cochin. In Travancore they are known as Pōttis, and many families among them are indistinguishable from Nambudiris. These seem to have come originally by sea to Travancore. But in Central Malabar very few families of Embranthiris have settled permanently. They come to earn their livelihood by acting as priests in temples which the higher class of Nambudiris consider as beneath their dignity as being owners of temples; though many of them attained their affluence through their influence over temples.

8. The Tamil Brahmins are later immigrants. In fact they are still immigrating. There are two strains of immigrants, one from Choladesa through the Palghat gap and the Perar valley and the other from Pandidesa through the Periyar valley. They are known as Pattars. They come to Malabar to earn a living. They are closely attached to Nambudiris, on whom they live both as servants and as managers or agents. They are good cooks, and as such they gain a foot-hold in all wealthy households, Brahmin and Non-Brahmin; and with their wits they rise to positions of importance. They took to English education from the very beginning and they are now to be seen at the top and bottom of all professions.

9. The Pandi Pattars are mostly engaged in trade, chiefly in cotton cloth, with the subsidiary occupation of money-lending. This latter accounts for their comparative unpopularity, though they supply a definite need.

10. There are sub-castes among the Tamil Brahmins also which are represented only by stray examples in Cochin territory, *e. g.*, the Mukkanies (plentiful in South Travancore), Aryapatturies, etc. The Tamil Brahmins lead two separate lives — the Tamil life at home and the Malayalee life outside. They are bi-lingual.

11. The Konkani Brahmins are so called because they are immigrants from Konkan. They do not receive Brahminical treatment from other Brahmins, and are not allowed access to their temples. As a community they are not as prosperous now as they once were, especially during the time of the Dutch. By occupation they are mostly traders and shop-keepers, though many of them are found also in other walks of life.

12. Next come the Nayers, divided into many sub-castes based, some on racial differences and some professional, but with all separatism, showing a unique homogeneity in thought, word and action. As the Keralolpathi describes them, they are the eyes and hands of the State. Though not more numerous than the other castes, they possess an influence far in excess of their number. In times of old, they were the military caste, bearing the brunt of offensive and defensive fighting. They were feudal in outlook, each one being loyal to his own lord, fighting his battles and tilling his land. Their virtues and defects have their origin in war. During the middle ages, Malabar was full of petty squabbles between prince and prince and lord and lord, and middle ages in Malabar extended even up to the last century till the occupation of Malabar by the British East India Company. Cochin was no exception to this. The coming of the Europeans to Cochin in the opening years of the sixteenth century added another element to these warring tendencies, the prosecution given to them by the Raja of Cochin being treated as another *causes belli* by the Zamorin. These big and petty squabbles left their mark on the character and institutions of the Nayers. Their high sense of honour and hospitality, their disunion and pugnacity are alike the results of their life in history. This caste had to bear the brunt of the Mysore invasion, and it was practically broken by it. Many of the Nayers of the best families were transported to Mysore to swell the ranks of the Chelas or the Sultan's body-guard. Many were compulsorily converted to the Muhammadan faith, many fell in battle and skirmish and many preferred death to change of religion. The Nayers have not recovered from the blow. This gave the opportunity for other castes to rise in the social scale.

13. When peace returned and the strong Government of the British was established, the warlike Nayers found their occupation gone. They had to turn their attention almost exclusively to tilling the soil or cultivating cocoanuts for which they had no special aptitude, being more expert in handling the sword than the plough. In this the other castes had the advantage. The proud fighters had not the tradesman's instincts. In this the Christians and Moplas out-bid them.

14. Only one quasi-military profession was open to them, e. g., the Police Force and the Nayar Brigade. Into this they flocked in numbers. They took to Government service and also entered the legal profession with its wordy warfare. Though these brought honour, they brought comparatively little money.

15. The family organisation of the Nayar was ill-suited for a modern struggle for existence. The Tharwad system, eminently suited for a military caste, was ill-suited for an individualistic conception of life, which is the basis of the present western civilization adopted by India.

16. Between the Nayars and the Brahmins there are many intermediate minor castes, who claim superiority to the Nayars on account of their closer association with the Brahmins. But Kshatriyas and Ambalavasis. in blood and customs they have more affinity to the Nayars than to the Brahmins, so much so, the early European observers generally described them as Nayars. In this border land lie the Kshatriyas and the Ambalavasis of whom there are innumerable sub-castes. All of them draw their sustenance from the temple. Close association—financial and marital—with the Nambudiris has made them learned in Sanskrit, and there are many poets and learned men among them. They are also school-masters to the Nambudiris and the higher strata of the Nayar community.

17. After the Nayars, the most important caste is that known as the Eluvas, those who immigrated from Ilam, the island of Ceylon. They are also called Chogans or Chovans. Tradition Eluvas. says that they introduced cocoanut cultivation in Malabar. If that be so, they must have come very early, as the very name of Kerala is, according to some, derived from the cocoanut palms growing on the coast. They are the most numerous of all the castes in the State. Their main industry is the drawing of toddy from the cocoanut palms, but they also do agricultural work of all kinds and are the most industrious of all the Hindu castes. They generally follow the Marumakathayam system in the Cochin-Kanayannur Taluk, and the Makkathayam system in the other Taluks. Their brother castemen in Malabar are known as Tiyyas. Among the latter there

are many influential men, and they are coming up very soon. The Tiyyas of the North are more advanced in educational and social life and their influence is leavening up the Eluvas of the South.

18. Though they are primarily connected with the cocoa-nut industry, the Īluvas take part in other branches of agriculture as well. They are a caste of free labourers. Therein lies their great advantage. The Nayars depended largely on their predial slaves (the Pulayars) to cultivate their lands and could not do hard manual work. So they were hard struck by the abolition of slavery when labour became free. Then they had to lease out their lands and the Eluvas were ready to take up the cultivation. Thus the lands came practically into the possession of this hard-working caste, while the Nayar was content to receive his uncertain rent.

19. The Valans are a kindred caste to Eluvas whom they resemble in many respects; but they are mostly employed in fishery and boat service in both of which they excel. The name Valan seems to be a contraction of Valayan, the man who uses the net. The western portion of Malabar is full of backwaters, where they ply their trade. They also venture out to the sea. Fish is a cheap and nourishing food which is in demand everywhere, among all castes from Nayars downwards.

20. Lower down in this scale come the Parayas and Pulayars on whom rest the hardest toil with the most meagre remuneration. They were slaves bound to the soil. Their emancipation did not bring about any appreciable improvement in their condition. Their first help came from the Christian Missionaries. For a long time Pulāyas were so degenerated as not to be seen to take advantage of the outlet offered. Only in very recent times do we hear of mass conversions. This challenge of Christianity has lately roused the caste Hindus to ameliorate their condition. But there is no organised attempt. The most organised attempt outside the Christian Mission is that made by the Cochin Government, who may be regarded as the most successful in ameliorating the condition of the depressed classes so far.

21. Their great handicap is their extreme poverty. They live from hand to mouth and the best way to improve them is to give them a stake in the land. But here we are stepping to a subject of a different chapter.

22. Up among the hills of the State, there are tribes who Hill Tribes. belong to a low state of civilization. They are probably relics of ancient inhabitants who were driven away to the forests and who since adapted themselves to a wild life. But, in a State like Cochin, whose forests are opened up by tram and forest officers, they are gradually becoming civilized. They collect forest produce and sell it to the contractors appointed by the State. The drink evil is growing among them and, unless stopped at once, they will degenerate and die away. Their number is very small and they do not affect the population of the plains.

23. These constitute what may be termed the Hindu elements in the population. Then there are people belonging to the three other great religions of the earth.

24. *The Jews.* These are almost confined to the towns of Jews. Cochin and Ernakulam and the moffusil stations of Mala and Chennamangalam. The white Jews are descendants of the old Jews who ran away from their country on account of persecutions, and took refuge in India, and the black Jews are said to be descendants of those who married women of the country. The Jews are a peaceful people, living mostly by agriculture, and only a few have taken to trade. Money-lending, the proverbial occupation of the Jews in other lands, is not carried on by the Jews of Cochin. They are very self-centred, and have no marked influence on the population of the Cochin State.

25. The Moplas are not so numerous or influential in Mussalmans. Cochin as in British Malabar. They are found mostly in Cranganur. As elsewhere, they are enterprising traders. The Tamil Labbais are found mainly in the Chittur Taluk. The number of Mussalmans of other classes is very small. On the whole, they are a law-abiding and harmless people as far as this State is concerned. Even during the last Mopla Rebellion in Malabar, the Moplas in the State were quiet.

26. *Christians.* They are very numerous in the State. Christians. In fact, after the Eluvias, they are the most numerous in the State. Broadly speaking, there are three great divisions among them:—

(i) Syrians, (ii) Roman Catholics of the Latin rite, and (iii) Protestants—though there are innumerable groups on the border land between them.

27. (i) *Syrians.* Tradition says that, even in the life-time of Christ, one of his disciples introduced Christianity into India and founded churches. But the conversions were not numerous, and there was not then that marked social and religious distinction between the rest of the peoples and this community as is found now. The Christians were then only a sect among the many sections inhabiting the country. They had their own tenets just as Buddhists, Jains, and others in the country had their own. They worshipped Christ, just as the Hindus worshipped Krishna or Siva. In early times, they even retained the caste system then prevalent. They wore tufts just as some other castes did. There are various denominations of Syrian Christians in the State, viz., Catholic Syrians, Jacobite Syrians, St. Thomas Syrians and Chaldean Syrians.

28. (ii) *Latin Catholics.* When the Portuguese came to India, they began converting people from the lowest castes as they were more readily accessible. With mass conversion of lower castes to Christianity began the social antagonism of the higher caste Hindus to the Christians. The Portuguese attempted to bring the Syrian Christians under the power of the Pope. As the Syrians would not submit, even force was used. Religious books of the Syrians were collected and destroyed, and the Bishops sent by the Patriarch of Babylon were not allowed to land. Thus the Roman Catholic religion was firmly established in Cochin.

29. With the advent of the Dutch and the English, Protestant Missionaries also began to make converts.

30. Being a composite community, it contains within it all the elements, ethnological and professional. They are a thrifty, industrious and educated people and are found in every walk of life.

4. THE DEPRESSED CLASSES.

(BY PUNDIT KAVITILAKAN MR. K. P. KARUPPAN, ASSISTANT
PROTECTOR OF THE DEPRESSED CLASSES.)

1. The Cochin Educational Code has drawn a distinction
The Terms. between the Depressed and Backward
classes, as they are entitled to different
degrees of concessions from the Government.

The terms are not of its making; but it uses them, as is done elsewhere, as compendious expressions to connote a number of races and communities that are comparatively low in the scale in point of literacy and wealth. As a rule, communities that lag behind in wealth and education, when they come to the cognisance of the Government, are sympathetically enlisted into one of these classes and rendered eligible for the concessions assigned to them. And, in order to take advantage of these privileges, there are those too who have applied to the Government to be included in one of these divisions. It should not for a moment be understood that, in the communities thus listed, there are no rich or educated persons. Far from it. In some of these there are very many rich persons, and also those who have graduated in Arts and in Law. But those classes are retained there so that they may have the benefit of the concessions granted by the Government to enable a great many among them to prosecute their studies in schools and colleges.

2. According to the Census of 1921, the returns of
The Depressed these classes are recorded as shown
Classes. below:—

<i>Depressed Classes.</i>			
Kadar	274	Parayan	7,145
Kanakkan	8,424	Pulayan	69,423
Kavara	260	Pulluvan	114
Malayan	94	Thattan	5,602
Nayadi	119	Vettuvan	4,759

The recent transfer of the Kudumis of the State, numbering about 10,328, from the Backward Class to that of the

Depressed is an illustration of the policy pursued by the Darbar in matters like this.

3. Advocates are not wanting who will accord to some of the peoples of the Depressed Classes of the present day a past of power and of glory. Their past history. Extravagant though the claims of these might seem or be, yet it may be correct to state that the Depressed classes or, at any rate, a few of the races that go to form them represent the remnants of the original inhabitants of Kerala. Before the onrush of foreigners, stronger and more cultured than themselves, their ancestors had to flee to the fastnesses of hills and forests, while others submitted to the rule of the conquerors. The former became the ancestors of the modern Kadars (*Kadu* means forest), and the latter were reduced to a position of thralldom. There is nothing peculiar about this; it is only another instance of history repeating itself. "At a certain stage in the social movement, slavery seems to have been a universal and inevitable accompaniment." One cannot conceive of any country where, at one time or other, slavery did not exist. So is the case of caste. To quote Rev. J. Murdock, "In the early stages of society, the system of caste prevailed extensively throughout the world. We need not go to Malabar for examples of Pariah disabilities, nor overstate the case by relying on extremes. Are they in substance worse than many European examples of ancient and modern history?"

It stands to the credit of Cochin that, whether from selfish or altruistic motives, the owners treated their emancipation, their slaves not badly and, without any request from these, the Government emancipated all the slaves in Cochin in 1854, that is, nine years before the slaves in America were freed after the Civil War there.

Though these agrestic serfs were by law given full freedom, yet habits and environs had so charmed them And after. to their traditional ways that it was well-nigh impossible for them to respond to the new call of liberty or at least to imagine a type of existence apart from that of serfdom, that intermediate status between slavery

and the system of personal freedom, which alone seems to have been in vogue in the State. Strangers to modern notions of social life, and victims to superstitious notions, they disliked to be disturbed from their old moorings.

4. His Highness the present Maharaja has given a healthy impetus to the improvement of the condition of the Depressed and Backward classes. As the Ruler of several castes of people with varying phases of mentality, from blind orthodoxy to headlong heterodoxy, His Highness realised that social reform is best done and effectively by example and not by irritating legislation or proclamation. Fields lying adjacent to the palace were thrown open to all classes of workmen. Audience were allowed on equal terms to visitors from every community. Public schools were thrown open to pupils coming from these classes, and concessions were held out to induce them to send their children in great numbers to these. His Highness sent his sons and daughters to foreign countries for higher studies and, to crown all, his own nephew was sent to England for the same purpose. That was the first occasion on which, breaking the trammels of convention, a member of the Ruling Family was so permitted to have a sojourn in foreign lands. These bold and far-sighted acts of His Highness created ready responses from other members of the Ruling Family; they had a great effect among the conservative classes of His Highness' subjects. Educated public opinion always stood out for reform and for the amelioration of the condition of these classes; their only anxiety has always been to avoid unnecessary irritation and consequent retarding of progress. They also want to see that the raising of these meant no lowering of themselves in standards of culture and cleanliness. Everywhere it is the ladies who will generally move slow in the carrying out of reforms like these. But His Highness' Consort, a truly great, educated and talented lady, has always seconded the efforts of her husband in a broadminded spirit. She never misses an occasion to do these classes a good turn, and a son and daughter of hers mainly conduct the Depressed Class Development Society, willingly helped by two or three of their friends.

5. No account of the Depressed Classes of Cochin will be complete without the mention of Sir T. Vijayaraghava Chari. His ardent solicitude for them found expression in the establishment of colonies and the opening of Night Schools for them. Diwan Rao Bahadur Narayana Ayyar too caught the spirit of his master. He countenanced their cause with discerning sympathy and concern. By presiding over their meetings, always figuring in their midst as a tower of hope and encouragement, he identified himself as a benefactor of theirs. Several new colonies, Bhajana Mutts and industries were founded during his administration. His consistent policy has been to set afoot a series of happy reforms all tending to their general welfare.

6. In the year 1927, a Protector of the Depressed Classes was appointed. The choice rightly fell on Rao Sahib C. Matthai, the then Director of Public Instruction. The Department of Protection was appropriately blended at the outset with that of education, as education and sanitation are the two powerful levers to raise them to the level of their brethren in the State.

To carry on the work of Protection with better efficiency, an Assistant to the Protector too was appointed. A Co-operative Inspector has been recently employed with a view to spread and popularise the principles and methods of Co-operation among the Depressed Classes.

7. The inception of such a department was prompted by a benevolent zeal on the part of the State to afford scope and opportunity for the development of all the latent possibilities of this strata of its population. Left to themselves, they might long linger where they are. The department therefore undertakes the responsibility of backing and encouraging them in the diverse aspects of their social life until they attain to a footing of equality with the advanced communities of the State. At present, the department aims at instilling into them a love of learning, a longing for freedom and a belief in God, and attempts to train

them up to lead a clean and simple life and to habits of industry and thrift.

8. Education is considered the sovereign remedy for the several social ills of these people. As such, it is the problem of educating the Depressed Classes that primarily engages the attention of the department at present. They are born, bred and have their being in an atmosphere, where the bare satisfaction of the elemental requirements of the body, forms the be-all and end-all of their existence. Incapable of conceiving a nobler and more evolved state of existence, they manifested a rooted and almost instinctive aversion towards the very idea of education. To clean the Augean stables has been the singular triumph of the Protector. Calmly battling against the forces of ignorance and apathy he, by a series of intelligent measures, succeeded in evoking in them an ardour for the cause of learning. To induce them to institutions where education is imparted, a system of free feeding and free supply of books, and slates, kindergarten materials and cloths, has been introduced, besides exempting them from the payment of school fees. The backward classes need pay only half the fees. In schools attended exclusively by Depressed Class students, they are fed daily. Several special scholarships are allotted to them and facilities provided for enabling them to undergo training in useful, industrial pursuits. The inevitable result is that education has made rapid strides among them and that several new schools have been opened in their centres. The strength of these schools was discouragingly small in the initial stages. The Protector by frequent visits to their huts and by his free and homely talk with them, endeavoured to attract them to schools and he won phenomenal success in the undertaking.

The education of the adult members is also receiving the attention of the department. Several night schools are opened for the purpose. The endeavours of the department are directed to see that poor, illiterate Depressed Class farmers are taught at least to read and write their mother-tongue and that they get some training in their own vocation. This would be

conducive to the prosperity of the community and of the State as well. It is also hoped that the night schools would prove competent to dispel crude ideas and superstitions from their midst and the darkness that now holds sway over them. The words of Lord Hugh Cecil bear repetition here. "Uniformity is the essence of any and every system; whereas infinite variety and infinite irregularities are the characteristics of people. The only education, therefore, that deserves the name is really beneficial, is that which ministers to individual capacity and personality. When that connection and response are lacking, teaching and being taught are a funeral waste of time."

9. The department has acquired plots in several of the Depressed Class villages and centres and sunk a number of wells and tanks for them. Water Supply. Water for drinking and bathing has been thus brought within their easy reach. This is an important factor in the process of their elevation.

10. Most of the Depressed Classes are landless labourers, living in huts on the lands of others. Plots of lands have now been freely leased to them. Acquisition and leasing of lands. The sites thus granted, though uncultivated at present, are capable of cultivation and expected in the near future to develop into fertile rice-fields and beautiful cocoanut gardens. The Diwan Peishkar is sympathetically viewing their situation and is keenly interested in leasing out poramboke lands to them wherever possible.

11. The Pulaya Colony at Chalakkudi, conducted by the Depressed Class Development Society Model Colony. has been the model after which several others have been subsequently started. Prior to the foundation of the colony, the Depressed Classes of Chalakkudi were over-worked and low paid. When they settled in the colony, they found themselves happily occupied in the work of the colony itself, for which the Government paid them decent wages. When this noble example was set by the Government, the rich landlords too were forced to employ their services on increased rates of wages. There is a free supply of

seeds of many descriptions and raw materials for home industries. As there are schools, work sheds, tanks, wells, co-operative societies and poultry farms in the colony, the colonists are now well on the road to prosperity. The Government have already begun to build a house for conducting their daily worship of God.

Besides Chalakkudi, Kunnamkulam and Narakkal too have colonies for the Pulayas. The one at Palayannur has been established for the Nayadis. The Nayadis who are found in the southern Taluks are known as Ullatans,—a set of professional beggars infesting the streets and highways. The favourite occupation of the males among them is the construction of boats. The Government contemplates the establishment of a new colony for them at Nettur in the Cochin-Kanayannur Taluk. A suitable site has already been purchased for the purpose at a cost of about Rs. 6,000, and all the preliminary arrangements too have been made to start it.

12. The net work of Co-operative Societies among the Depressed classes of the villages endeavour to teach them the methods of husbanding their meagre resources in an economic way and to train them up in habits of self-reliance and mutual trust. Village associations functioning hand in hand with these co-operative organs devote themselves to their social regeneration.

13. The department intends to start Labour-unions among them with a view to inculcate into their minds the true value and dignity of labour. The vast tract of coastal lands is almost wholly occupied by the Depressed Classes. The union that is about to be started for the people inhabiting this area, will bear the name of the Narakkal Mandalam. It would be composed of at least thirty constituent societies, each represented by two delegates and there would be sixty members on the whole. Its management would be vested in an Executive Committee elected from among the members of the union itself. The Depressed families will be allowed to invest their earnings in the union in the name of the particular society to which they belong and be at liberty to draw back the amount thus deposited, and utilise it

in planting cocoanut palms in their respective sites. If the scheme is destined to work successfully, this vast area now occupied by the Depressed Classes, would be parcelled out into several divisions with a separate union for each. The Co-operative Registrar will be requested to frame such rules as would facilitate their working.

14. Home safe boxes are distributed among the members of the Depressed Classes in order to induce them to make some saving out of their earnings for the day. Certain draft rules have been formulated regarding the working of these Home safe boxes. Honorary supervisors are appointed in places where the system has been introduced.

15. Many Bhajana Mutts have been opened for the use of the Depressed Classes. They used to indulge in the worship of lowly and even blood-thirsty spirits, involving elaborate and costly rituals and the slaughter of animals. The new Bhajana Mutts have rendered immense service to wean them from these primitive ways and persuade them into the belief of an All merciful Providence. Every evening, after their daily toil, they wash their hands and feet or bathe and, having dressed neatly, enter the precincts of the Mutts and, under the guidance of a celibate priest chosen from among themselves, devoutly chant forth hymns in praise of God. This simple form of *Prarthana* (prayer) has been found eminently workable and has purged their minds of all the morbid accretions of their primeval creed and effected appreciable improvement in their personal cleanliness and in their moral ways. Under the auspices of the Government, a booklet, called *Acharya-bhushanam*, is published as a guide to them on their road to progress.

16. Wherever they have been found to suffer from want of work, it has been the care of the department to provide them with work. Their hereditary crafts are encouraged and patronised, and some minor industries fostered. Dealers in ropes or boat-making are accommodated with industrial loans.

17. The nomination of Mr. P. C. Chanchan, a member of the Pulaya class, to represent them in the Legislative Council of the State, has been hailed as a signal honour conferred on them by the Government and has given a new zest to their activities.

The Depressed Class M. L. C.

18. It is with pleasure that the Department places on record its appreciation of the uniform cordiality with which its endeavours have been actively furthered by the public at large. The educated public always stand for reasoned reforms. If the same generous support be vouchsafed for the future, and if some of the advocates of the depressed will ever remember that the present generation is not responsible for the disabilities of these classes and that sentiment rules not only in Cochin but all over the civilized world, the work of the department will be easy, and it will be able to convert the present unattractive centres of the Depressed Classes into happy homes of a clean, cultured and prosperous people.

Conclusion.



5. GENERAL ADMINISTRATION.

(BY MR. U. KANDAR MENON, B. A., B. L., for some time Secretary to the Diwan and now Superintendent of the Excise Department.)

1. In Cochin, as in every well-organised State, it is 'General Administration' that supplies the motive power to administration in all its branches. The principles and policies which guide every department of Government emanate from that source, and it effectively supervises their translation into practice. The chapter, to be exhaustive, must, therefore, legitimately attempt at a survey of the progress made in, and the full working of every branch of administration. In the scheme of this Souvenir Volume, however, a chapter has been allotted for each of the several departments of Government, so that a comprehensive survey of the nature indicated would mean a repetition of the contents of other chapters. All that is, therefore, attempted here is only a brief sketch of the 'General Administration' in broad outline, bringing into prominence the salient features of its working through some of the most important departments.

2. His Highness the Maharaja is the fountain-head of all authority in the State. Barring certain limitations brought about by self-imposed rules, orders and laws, all power and authority emanate from His Highness the Maharaja, though their active exercise is, by a process of delegation, left to the officers of the State. His Highness has also certain treaty obligations with the British Government.

The State pays an annual subsidy of Rs. 2,00,089 to the Paramount Power. The State was in direct political relations with the Madras Government till 1923, when it was brought directly under the Government of India.

3. The Legislature, the Executive and the Judiciary are the limbs of the administration, and His Highness the Maharaja, assisted by the Diwan, forms its nerve centre. Though the powers under these three branches flow from the same source, yet they are kept distinct and separate. The separation of the executive and the judicial functions, towards the attainment of which some other States and Provinces are still agitating, has been accomplished in this State long ago. These functions though separate are still harmoniously co-ordinated for the purpose of advancing steadily but surely the moral and material advancement of the subjects of His Highness.

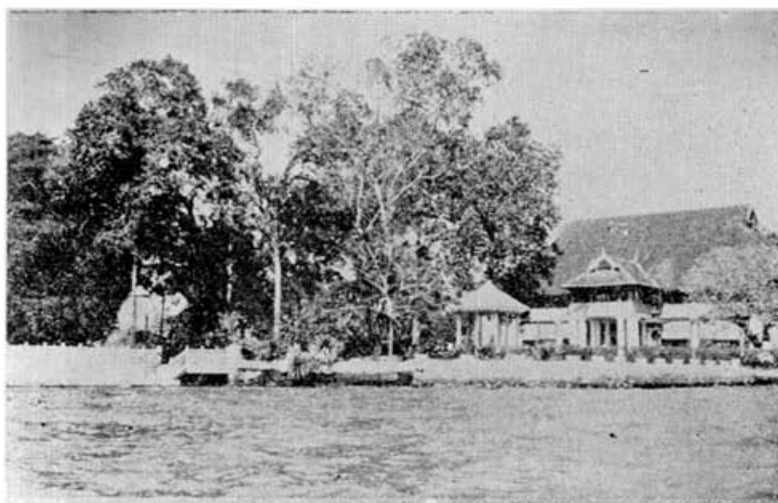
4. The Diwan is the Chief Minister and the highest executive officer in the State, and his nomination entirely rests with His Highness the Maharaja. His powers are defined and controlled by Regulations, Rules and Orders issued from time to time under the command of His Highness to whom he is responsible. With the growth of administration, it was found necessary for the Diwan to divest himself of some of his powers, and to transfer them to the Heads of Departments. This was effected in 1083 by the decentralisation scheme of Mr. (now Sir) A. R. Banerji, as assented to by His Highness the Maharaja. The powers conferred on the Heads of Departments, under the Standing Orders, Departmental Codes and Civil Service Regulations, gave them greater initiative in their respective spheres which in turn relieved the Diwan of much of his routine work.

5. The State has been fortunate in having a long succession of able Rulers. In the eyes of the Cochinites, the Ruling Maharaja represents all that is signified by sympathetic interest, personal attention and benevolence in matters of administration. The State has also been equally fortunate in having a long succession of capable Diwans, all of whom, at once loyal and faithful to His Highness the Maharaja, brought to bear on the administration of the State their long and varied official experience and the knowledge of the requirements of the people of the State.

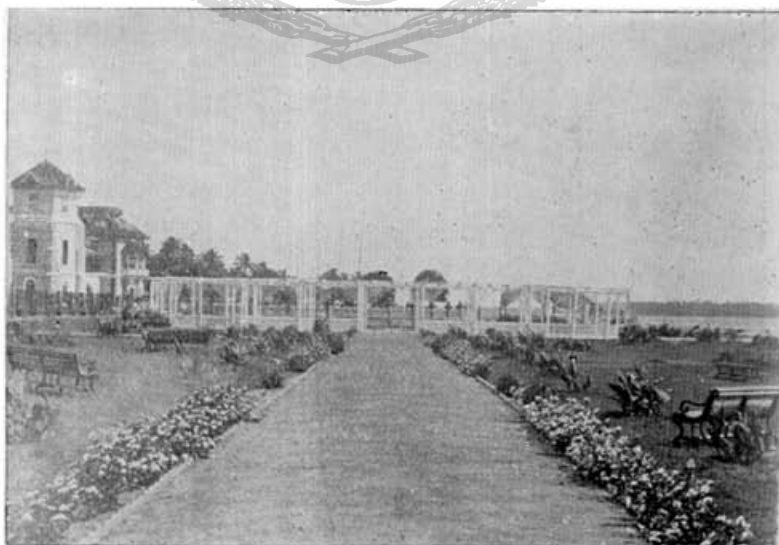
6. The Legislative Council is only a recent institution in the State and its inauguration brought into the administrative system an element, previously absent, of popular influence. The State was till then administered by a set of officials whose conduct was answerable to, and whose efficiency was controlled by His Highness the Maharaja through the Diwan, the people of the State having no direct control or check over the administration. But the Council inaugurated by His Highness, on the 21st Meenam 1100 M. E., at His residence, the Hill Palace, transformed the character of the administration and established a sort of popular control over the Governmental authorities. The healthy influence of a properly functioning Council towards the progress of the State in all directions cannot be over-estimated.

7. The Executive here has been, as in all other Indian States and Provinces, highly centralised. Subject to the direction and control of His Highness the Maharaja, the Executive was vested to the Diwan. As the authors of the Special Finance Committee report put it, "when the Government of the State was a comparatively simple affair, almost all the functions were concentrated in a single set of officers who were primarily concerned with the administration of land revenue, which was then the main source of income of the State. When, however, the administration gradually became complex and difficult, this concentration had to give place to specialisation, and the Land Revenue Department was, therefore, successively relieved of Police, Excise, Public Works, Magisterial and Devaswam functions which were from then vested in separate specialised departments. In the meantime, Government assumed new functions for the discharge of which new departments had to be created."

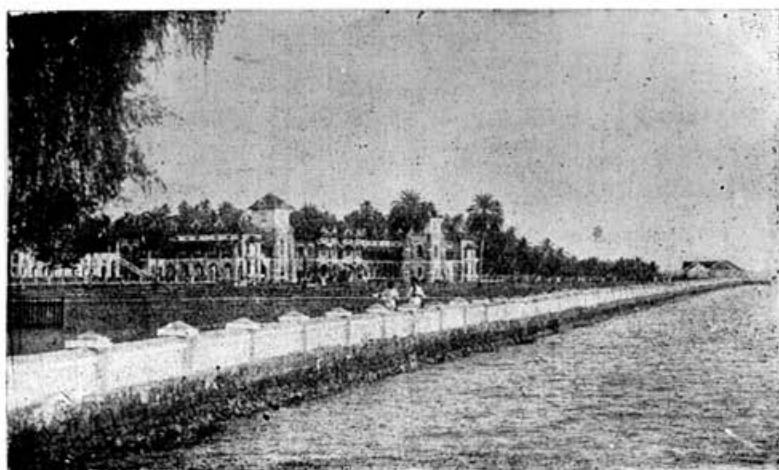
8. Due mainly to the solicitude on the part of the Executive to meet the growing demands of a progressive administration, the establishment charges of the State have by now risen to a little above twenty-one lakhs of rupees per annum, and it is likely that it may increase further.



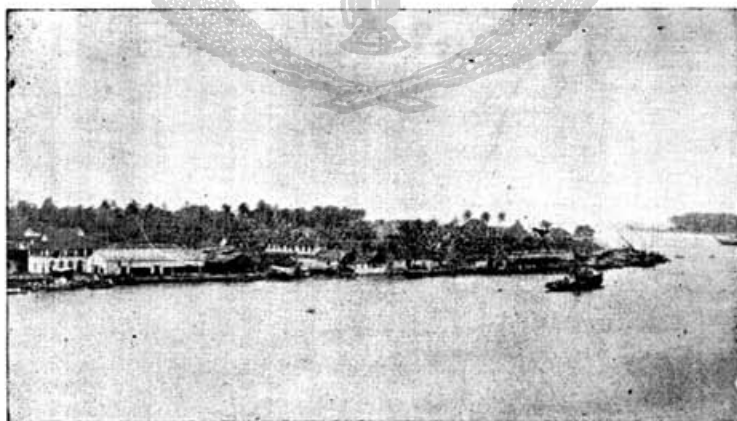
The Residency at Bolghatty.



The Irwin Park, Ernakulam.



The Chief Court & the Huzur Office.



A view of Harbour.

9. The judicial administration that prevailed all along the Malabar Coast, including Cochin, was a subject of praise by the foreign travellers who visited these parts from time to time. There was then no code or written laws, but the main deciding factor in the settlement of disputes was custom, though this custom was often based on the laws of the Hindus, Christians or Muhammadans, wherever the contesting parties belonged to these communities. It will be profitless to enter into the details of the working of these customs; nor is it necessary to trace the successive stages of the development of the well-organised and efficient system of judicial administration that is now in force, as the subject is dealt with in one of the chapters of this book.

10. It will also be superfluous to detail in this chapter the nature and work of the other departments of the State. But to give a sort of coherence and completeness to this chapter, it is proposed to take a swallow-flight over some of those important departments.

The main occupation of the people of the State is agriculture and their staple food is rice. The question has therefore been often engaging the attention of the Darbar if the State cannot be made self-contained, and different remedies have been taken up for the serious consideration of the Government. Bringing of waste lands under cultivation, particularly by disafforestation of the reserves not required for forest purposes, introduction of better methods of cultivation and affording of improved and new irrigation facilities are, to mention a few, some of these.

What development of irrigation is to agricultural improvement, facility of transport is for commercial development, and the administration has grudged no expenditure in affording new transport facilities or in improving old ones. Every important part of the State, excepting some of the littoral tracts, has been opened up and connected by metalled, public works roads. The Panchayat Department is also pursuing an equally vigorous policy in this direction in the villages.

The commercial development of the State is also closely linked up with the improvement of the Harbour and the Railway. The Harbour works have been taken up in hand after a Committee of Harbour Engineers in England reported favourably on the prospects of the scheme. The works are making steady progress and would soon lead to the development of a valuable Hinterland which is at present far removed from any convenient outlet. The Inner Channel has been dredged and the Outer Bar has been cut open, and it is gratifying to note that Ocean-going Steamers, though of light tonnage, have begun to enter the Inner Harbour. The conversion of the Railway into Broad Gauge and the new alignment to Kollengode are all engaging the earnest attention of the Darbar and the work on these is likely to be started at no distant future. These are all measures of vital importance calculated to usher in an era of commercial prosperity to the State.

The spread of the Co-operative Movement the Administration has recognised as a most potent instrument towards the economic upliftment of the masses, especially of the rural areas. The Darbar expects that the activities of that Department, supplemented by the hearty co-operation of selfless, non-official workers, will go a long way in starting more and varied forms of societies and in making the influence of co-operative societies felt on the agricultural improvement and the rural resuscitation of the State.

Cochin has a dense population and this density exposes the State to severe epidemics and, till some years past, in spite of the habitual cleanliness of many of the communities of the State, small-pox and cholera, though on a small scale, recurred with regrettable regularity. The extensive scale of medical relief now available through the Hospitals and Dispensaries and latterly through the Rural Dispensaries on the grant-in-aid system now goes a long way in safeguarding the health of the people. The Ayurvedic system of medical help, including Poison Treatment, vigorously encouraged by the Panchayat Department, also works with marked success towards that end. And when orders are passed on a scheme for Rural Reconstruction now before the Government, it is hoped the problems of



A Railway Station.



Ferry-landing place, Cochin.



A Canoe.

rural sanitation and conservancy will have been satisfactorily solved to the lasting prosperity of the rural population.

But the panacea for all evils is education. There is no subject of State Administration on which His Highness' Government bestows more sympathetic and kind consideration and on which expenditure is more lavishly incurred than the subject of Public Instruction. The Public Works and the Education Departments are, as they ought to be, the two most spending departments of the State. Cochin spends on Education about 18·7 per cent of its total revenues while the Sister States of Mysore and Travancore spend only 13·5 per cent and 17·5 per cent respectively in the same direction. In a small State of about 750 square miles of habitable area, there are three First Grade Colleges, one of them being for ladies, 38 High Schools, 11 of them being for girls, and 950 institutions imparting primary education.

A criticism has of late been levelled against the system of education obtaining in the States that it has become exclusively literary. An attempt was accordingly made to give a practical turn and a vocational bias to the instruction imparted in our schools.

His Highness the ruling Maharaja will always be remembered by posterity as the Protector of the Depressed Classes. His Highness spares no pains and stints no expenditure for the uplift of this people. The educational and other institutions of the State, the roads, wells and tanks and other amenities have all been, with very rare exceptions, thrown open to all, and it can be confidently predicted that all the opportunities for development, now available in a progressive State like Cochin, will soon be availed of by all, whether he be a Pulaya, a Paraya or a Nayadi.

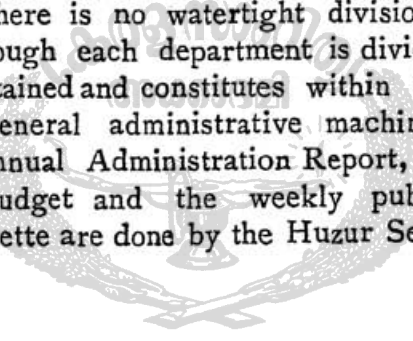
11. In carrying on the progressive administration of the country, the State has kept rigidly to the financial policy. financial policy chalked out by some of its veteran administrators and financiers. The expenditure has been kept within bounds and has generally conformed to budget programmes. Thanks to this steady policy and thanks also to the gradual rise in the income of the State, it has become possible to liquidate, within the course of the last

few years all the debts of the State, and to reserve a small surplus on which the State could fall back on any rainy day. The increasing receipts under the various budget heads will easily enable the Durbar, without resort to any new or increased taxation, to meet the every day requirements of the Administration and also to satisfy the progressive demands of 'Nation-building Department.' But the State cannot rest satisfied with this; she will soon be called upon to take a forward policy on schemes, to mention only a few, like the Harbour Development, Railway extensions and improvements, new and improved facilities for irrigation, Hydro-electric scheme, and Rural Reconstruction. All this will call for investments, and it is sound policy that safe and tested schemes, the benefits of which are to be fully enjoyed by generations yet unborn, have to be financed by borrowed capital, the interest of which alone can legitimately be a charge on the present generation. Accordingly, if these projects are to be developed and subsidised by loans raised in the money markets, the State has to provide, in future years, for interest charges and a Sinking Fund. It is doubtful if the present revenue will stand these demands without sacrificing efficiency in other directions. The Administration may soon have to look for new and additional sources of income, the nature and incidence of which it may not be relevant to enter into here.

12. Having given, in the foregoing paragraphs, some idea of the character of the General Administration, it may not be out of place here to indicate how the Diwan, the chief executive officer in the State, directs the administration as a whole. The administration is divided into different departments, each presided over by a responsible officer. The Diwan carries on his official correspondence and exercises his supervision over these departments through his office, the Huzur Secretariat. The administrative machinery derives its driving force through this institution and, as such, its constitution and working may be touched upon in brief outline. Prior to 1071 M. E., it was a very cumbrous institution, and the Secretariat, as we now know it, practically commenced from that year. In those days, the Diwan was, as he still is, the chief executive officer of the State

The Huzur Secretariat.

and the channel of communication between the Durbar and the British Government. He was besides the head of the Revenue Department, exercised magisterial function in respect of certain classes of offences, was the chief officer in charge of the accounts and also the head of the Educational Department. The Diwan was assisted in the Huzur Office in Account and Revenue matters by the Huzur Sheristadar and by the Principal of the Ernakulam College, as Ex-officio Secretary to the Diwan, in educational matters. By successive stages of evolution, these features dropped off and the Huzur Office has since been completely transformed after the model of the British Secretariat. As it is now constituted, it comprises four departments, namely, (i) the Revenue Department consisting of (a) Land Revenue, (b) Separate Revenue including Forests and Excise, and (c) Devaswam Revenue; (ii) Public Works Department, (iii) Judicial and Legislative Department, and (4) Local and Miscellaneous Department. There is no watertight division between these departments, though each department is divided in a manner that it is self-contained and constitutes within itself the driving power in the general administrative machinery. The preparation of the annual Administration Report, the final casting of the yearly budget and the weekly publication of the Government Gazette are done by the Huzur Secretariat.



6. DEPARTMENT OF FINANCE.

(BY Mr. K. KRISHNA PISHARODY, B. A., B. Com., (Dublin),
Comptroller of Accounts.)

Till the year 1073 M. E., a single system of accounts prevailed in the State, containing what is called a Day Book of receipts and expenditure, a monthly account and a detailed account of advances pending adjustment or recovery with, of course, a few subsidiary registers relating to demand, collection and balance of revenues. The account system of the State was completely remodelled in 1073 by an officer specially appointed for the purpose, under which there were (i) an Account Branch of the Diwan's Office under the immediate control of a Huzur Treasury Officer, who was in charge of the Head Treasury at Ernakulam and who also supervised the Taluk or Sub-Treasuries of the State, and (ii) an Audit Branch working directly under the Diwan to check the accounts submitted by the Huzur Treasury Officer. Seven years later, *viz.*, in 1080, on the recommendation of the Test Audit Officer, Mr. E. S. Hensman, certain important changes were introduced in the system, *viz.*— (i) the abolition of the Huzur Treasury, the Account Branch and the post of the Huzur Treasury Officer, and (ii) the constitution of the Taluk Sub-Treasuries into independent District Treasuries under the control of a Chief Auditor, who was also *ex-officio* Secretary to the Diwan in the Audit Branch. Experience of the succeeding few years, during which large expenditure was incurred by several departments, showed the system to be defective; there was the danger of dislocation of finances in the system of treating account and audit questions as purely matters of routine fit to be disposed of by an administrative body like the Huzur Secretariat. To ensure better and more effective financial control of public expenditure, a separate department was created in 1083 under a controlling officer designated the Comptroller of Accounts,

2. With the constitution of a separate department in 1083, another Test Audit was also conducted. Several useful suggestions were made by the Test Audit Officer for the improvement of the system of audit and accounts which were approved and adopted by the Durbar. A system of what is called Local Audit was also introduced, whereby subsidiary accounts maintained in certain offices spending large amounts for works and stocks were audited in the offices concerned.

Development in the System of Accounts and Audit,
 3. In the same year, Rules were issued for budgetting the revenue and expenditure. Difficult as it was to make a fairly accurate estimate of revenue and expenditure in advance under the ever-changing conditions, the Budget served to enable the Government to know its own position in advance and to tackle the several commitments. Interest in financial control was also aroused. Another important reform of the year was the issue of revised codes. The re-organisation of the several departments of the State and the creation of a separate Account Department, as also the enlarged powers given to the Diwan and Heads of Departments under a scheme of decentralisation of powers and authority, necessitated amendments to several material provisions of the Code. The Financial Code, issued more than eight years ago, was thoroughly revised and divided into two separate parts—the Cochin Service Regulations and the Account Code—eliminating all administrative rules and orders which were corrected, amplified and compiled into separate departmental manuals.

Revision of Rules.
 (1083—1085)
 4. Two years later, in 1085, the Devaswam Funds were separated from the State Funds, the Devaswams were, however, allowed to bank with the Treasuries, the transactions being recorded under deposit accounts, the administration of the department continuing to be vested in the Government. This was a measure which fixed the position of the Devaswams and the State, as regards their finances, independent of each other.

Separation of
 Devaswam Funds
 from State Funds.

5. With the object of ascertaining the extent to which efficiency had been secured in the administration of the State by the changes effected in the account procedure during the preceding years, a further Test Audit of the Accounts of the State relating to the three years from 1082 was arranged in 1086. The accounts and registers maintained in the Comptroller's Office and in the Offices of the Chief Engineer, Conservator of Forests, Tramway Engineer and the Cochin-Kanayannur Treasury were examined. The result of the Test Audit was on the whole satisfactory.

6. To be in touch with the account system prevailing in the British Indian Government, the Durbar had approved of the plan of getting officers of the State Account Department trained in the Accountant-General's Office, Madras. One of the senior hands from the Comptroller's Office was accordingly deputed in 1088 and two more officers were got trained subsequently, one in 1093 and the other in 1102.

7. Amendments to and revision of Rules, dictated by the varying conditions and developments in the activities of the various departments, were carried out according to necessities. Rules were issued at various times between 1093 to 1098 to regulate the account work of the Agricultural Department, Industrial Section of the State Museum, the Devaswam Department and for the working of the Cochin Aided Teachers' Provident Fund Institution, besides the amplifications and modifications of the existing rules whenever found necessary. Revised editions of the Service Regulation and Account Code were also brought out towards the closing years of the last decade.

8. The administrative control of the Railway was transferred to this department from the beginning of 1098. The Railway was, as before, worked by the South Indian Railway Company under an agreement entered into with them in January 1908. In the same year, an arrangement was made with the Accountant-General, Madras, under the

system of account current, in respect of payment to the Company of the capital charges on works. Under this system, payment of such charges are payable to the Company, only monthly, after the works are executed instead of in advance.

9. Certain changes in the system of audit and accounts, both in the Central Audit Office and in the Local Audit, were considered necessary in course of time, owing to increase of work and congestion of the same as a result of expansion of the various departments of administration. The system of audit and distribution of work Treasury-war was changed and audit of vouchers by departments was introduced in 1101. Experience has shown the results of the change to be satisfactory. A good deal of congestion of work was removed and uniformity in audit and audit objections was secured thereby.

10. By far the most important reform in the direction of reconciliation of departmental and audited figures was effected in 1101, though it began to be worked only towards the close of 1103. The Central Audit Office was furnishing the several Heads of Departments of the State with the figures compiled from the Treasury transactions in respect of the account heads with which they are concerned and the Heads of Departments were expected to scrutinise those with reference to the departmental accounts maintained independently by them and to render a certificate of agreement to the Comptroller of Accounts. There was no guarantee that this was being done as enjoined by the rules; and to safeguard against any formal acceptance of the figures rendered by the Audit Office, the rules were modified, whereby the Heads of Departments are to render their figures to the Comptroller of Accounts, who is to agree to the figures with reference to the audited figures compiled in his office.

11. On the introduction of the Legislative Council in 1101, the Comptroller of Accounts, as the *ex-officio* Finance Member, is made responsible for the presentation of the Budget in the Council. Certain alterations in the classification of accounts into votable and non-votable heads were then found necessary.

12. Certain schemes relating to the machinery of accounts and audit have been under the consideration of the Durbar, the

most important of which are the pre-audit of bills before payment at the head-quarter Treasury, transfer of control of the Treasuries to the Account Department so that the Treasury staff may be made directly responsible for the proper discharge of their account functions, the institution of the State Life Insurance, the introduction of the Savings Bank system with fixed deposits in the Treasuries and lastly Efficiency Audit of all important offices. As these proposals are of a complex nature and a careful scrutiny into their details is necessary, they are still under the consideration of the Government. The Government have, however, ordered that all arrear and supplemental bills relating to the pay of establishments should be pre-audited before encashment.

13. The audit of accounts and registers of certain offices *at situ*, which transacted large amounts also formed part of the function of the Comptroller's Office from the date of its very inception in 1083. As a result of the Test Audit in 1086, the scope of Local Audit, which was limited to a very few institutions, was enlarged and, in 1087, a Special Assistant Comptroller, assisted by an auditor, was appointed for conducting the Local Audit of the accounts of specified departments and institutions. Subsequently, with the appointment of another Assistant Comptroller, the Local Audit was conducted by the two Assistant Comptrollers in turns.

14. The number of Institutions subject to Local Audit increased year by year and, in some, the system of annual audit was changed into one of half-yearly audit. The system involved long tours from one end of the State to the other and, to avoid the consequent waste of time in transit and travelling expenses, the staff was divided into two divisions, Northern and Southern divisions, each division being in charge of a Superintendent with two auditors under him. This system was first approved by the Government in 1101 for one year as a tentative measure, but the Government, having been satisfied with the results achieved, has accepted the system permanently. In 1104, an auditor was added to each division to cope with the increased volume of work consequent on the addition of several institutions, and also

by making the audit of Municipal accounts quarterly and that of all the others half-yearly.

15. There was no guidance available for the Local Audit staff or for several of the offices subjected to audit, as to the maintenance of accounts. There were no definite Standing Orders in respect of the working of many institutions. There was again an absence of a clear conception as to the responsibilities of the audit staff. To guide the officers concerned in these matters, the necessity of a Manual was found imperative. The Senior Assistant Comptroller was deputed in 1103 to compile a Local Audit Manual which is now under the consideration of the Government. The preparation of Departmental Manuals for the guidance of departments, where there are none, has also been taken in hand.

16. The Durbar had, for some time, under consideration a scheme for encouraging the servants of the State to make prudential savings: After a careful consideration of the whole subject, it was decided in 1084 to establish a Provident Fund, administered by the Comptroller of Accounts, for the benefit of the public servants of the State, subscription to which was made optional. The reception that was accorded to the Institution by the Servants of the State was at first somewhat cold, the number of subscribers at the beginning being limited. Subsequent years, especially those following 1101, have set at rest the apprehensions entertained at first. The Institution has grown more and more popular and the number of subscribers has increased by leaps and bounds, the number at present being about 2,000. Proposals to make the Provident Fund compulsory at least in respect of new entrants in the State service as well as to extend the Provident Fund Institution to those, once termed as inferior servants, were made to the Government in 1101 and these, along with proposals of a more or less similar nature made by the Special Finance Committee, are awaiting the orders of the Government.

17. Temporary withdrawals from the State Provident Fund were made for all purposes under the rules as they originally stood, Having regard to the scope and objects of the fund, such

unrestricted withdrawals were considered undesirable, and limitations were imposed in regard to the purposes for and the limits up to which these could be allowed, mainly on the lines of the British Rules.

18. The Cochin Aided Teachers' Provident Fund, started in 1093, on the other hand, was not found popular among the Managers of schools. Cochin Aided Teachers' Provident Fund. Proposals were made in 1101, at the instance of the Director of Public Instruction, to make the same compulsory in respect of trained teachers at least. If only the Managers would, without minding seriously the additional expenditure involved, trifling when compared with the advantages secured, co-operate with the Government, the lot of teachers in the aided institutions would considerably improve. The scheme is under consideration.

19. The large increase in the revenues of the State as well as in the expenditure of the several departments; the addition of several institutions within the scope of Local Audit, year by year, the necessity for the strict enforcement of the account rules, highly complicated in themselves, the constitution of the Comptroller of Accounts as the *ex officio* Finance Member with the attendant responsibilities—all these resulted in an additional volume of very responsible work in the Comptroller's Office, to cope with which the staff had to be strengthened off and on, temporarily as well as permanently, according to necessities.

20. A Committee of 12 members consisting of 5 officials and 7 non-officials was appointed by the Government early in 1926 to overhaul the whole scheme of income and expenditure of the State. They were required by the Proceedings “(1) to examine the present financial position of the State, and to suggest (a) retrenchment and economy in expenditure without impairing administrative efficiency, and (b) improvement of revenue and resources, including taxation on income, educational cess, etc.; (2) to consider how far the standardisation of the salaries of Heads of Departments is feasible, and report in what manner it can be done; (3) to consider and

propose a revision of staff in the several branches of administration by (a) increasing the pay, wherever necessary, (b) reducing the strength, wherever possible, and (c) increasing the strength, wherever necessary; and (4) to examine the present rates of travelling allowance granted to the various classes of officers and suggest revision, if necessary." The Committee was authorised "to examine officers, to call for such information from them, as might be relevant for the purposes of their enquiry, and to visit any office to see the nature and extent of the work done there and, in special cases, even to summon and examine non-official witnesses." The report of the Committee is an elaborate and valuable document and it has received the anxious consideration of the Government.

21. Speaking of State Finances, to borrow the words of the Special Finance Committee, for about half a century ending with the year 1073, the Financial Administration of the State ran more or less smoothly. The expenditure incurred every year to meet the requirements of a comparatively simple administration was kept well within the modest income of the State with the result that, at the end of 1073, the State had a surplus of Rs. 46.19 lakhs in the Treasuries and Government securities. In the following year, however, the State entered upon what has been characterised as a 'spirited financial policy.' The construction of the State Railway and the Survey and Settlement operations were taken in hand in that year and the construction of the Forest Tramway in 1077. These operations involved the State in an extraordinary expenditure of over ninety lakhs of rupees, and necessitated not only the withdrawal of all investments, but also the raising of two debenture loans of ten lakhs of rupees each. The decade beginning with 1074 was consequently a period of financial stress, during which a number of temporary loans had to be raised to meet urgent calls for money which came up from time to time, and which closed with liabilities amounting to Rs. 29.5 lakhs against assets totalling 6.88 lakhs. Since then, the situation began to ease itself as confidently expected by Government. There was no more any extraordinary expenditure to be incurred; the Land Revenue showed a substantial increase as the result of the settlement; the

Tramway brought in a good return for the first few years and the Railway paid a fair and steadily increasing dividend. Not only were the Government able to repay the two debenture loans without difficulty or inconvenience, when they matured in 1085 and 1093 respectively, but they were able to accumulate a surplus of over 75.82 lakhs at the end of 1103.

22. There has been a more or less steady advance in the income of the State ever since 1084, and it is a matter for satisfaction that it has more than kept pace with the increased expenditure necessitated by post-war conditions. While the receipts and expenditure of 1084 stood at Rs. 40.55 lakhs and 33.55 lakhs respectively with an outstanding liability of Rs. 20 lakhs, the income of the State at the end of 1103 rose to Rs. 86.24 lakhs and the expenditure to Rs. 67.14 lakhs, leaving a net accumulated surplus of 75.82 lakhs of rupees. The financial position of the State may thus be said to be satisfactory.

Comparative Statement of receipts of the State, as they were at the end of 1089 and 1105.

	1089. Rs.	1105. Rs.
I. Land Revenue ..	12,16,301	12,50,480
II. Agriculture and Panchayats ...	...	33,905
III. Salt ..	3,74,078	5,60,439
IV. Stamps ...	4,85,928	6,19,502
V. Customs ..	1,44,503	15,88,819
VI. Abkari and Ganja ...	4,87,094	14,04,618
VII. Opium ..	14,504	1,53,355
VIII. Tobacco ...	1,28,470	3,09,617
IX. Forests ...	7,02,048	6,21,175
X. Tramway ..	28,138	1,15,057
XI. Registration ...	87,376	1,52,615
XII. Tribute ..	6,857	6,857
XIII. Interest ..	59,849	3,20,178
XIV. Anchal ...	35,688	97,438
XV. Law and Justice ...	9,258	15,383
XVI. Jails ..	4,191	7,135
XVII. Police ...	2,365	23,915
XVIII. Marine ..	11,487	382

Receipts. (*cont.*)

		1089 Rs.	1105 Rs.
XIX. Education	..	1,06,664	3,26,317
XX. Medical, Vaccination and Sanitation	..	36,436	21,892
XXI. Stationery and Printing	..	8,334	16,944
XXII. Public Works	...	89,543	2,79,075
XXIII. Railway	...	6,59,639	14,06,704
XXIV. Scientific, etc., Departments	...	..	13,162
XXV. Miscellaneous	...	8,248	22,426
Total Ordinary receipts	..	47,06,999	93,67,390

Comparative statement of Expenditure of the State as they were
at the end of 1089 and 1105.

		1089 Rs.	1105 Rs.
1 Land Revenue	..	2,17,384	2,49,013
2 Agriculture and Panchayats	..	...	3,43,135
3 Co-operative Societies	...	...	16,248
4 Palace	..	3,50,000	5,00,000
5 Subsidy	..	2,00,089	2,00,089
6 Excise	...	1,90,515	2,68,615
7 Stamps	...	34,557	39,052
8 Customs (including Marine)	...	3,877	4,496
9 Forests	...	3,68,010	3,15,408
10 Tramway	..	1,23,060	1,25,141
11 Registration	..	37,784	73,229
12 Anchal	...	30,308	71,789
13 General Administration	...	96,456	1,17,009
14 Accounts and Finance	...	...	45,158
15 Law and Justice	..	1,86,196	2,56,481
16 Jails	...	23,768	34,563
17 Police	...	1,07,303	1,89,927
18 Education	...	4,30,689	13,28,246
19 Religious	...	22,411	40,105
20 Charities	...	50,987	52,969
21 Medical	..	1,15,866	3,24,435
22 Vaccination	...	5,139	11,399
23 Sanitation and Conservancy	...	4,55,668	62,726
24 Pension and Gratuity	...	76,882	2,15,776
25 Stationery and Printing	...	50,864	1,01,891
26 Military	...	51,176	1,00,575

Expenditure—(cont.)

		1089	1105
		Rs.	Rs.
27	Public Works	6,25,893	18,99,716
28	Interest	37,314	...
29	Scientific etc., Departments	8,694	1,58,670
30	Railway	3,74,582	7,84,666
	Uplift of Depressed classes	...	87,107
31	Miscellaneous	1,30,124	3,15,169
	Total Ordinary Expenditure	44,05,596	83,32,803



7. JUDICIAL ADMINISTRATION.

(BY RAO BAHADUR P. I. VARUGIS, B. A., B. L.
till recently the Chief Judge of the Chief Court,).

Early history. In the year 1793 (969 M. E.), the then Raja of Cochin furnished the members of the Malabar Joint Commission with an account of his judicial arrangements. The Raja personally disposed of disputes regarding the execution of documents for sale of property or, after sale, regarding the subject thereof, while other civil disputes were referred for decision to panchayats, "composed of four or eight intelligent, experienced and firm men, Brahmins and others", and the Raja gave effect to their decisions if he approved of them. Similarly, on the criminal side, minor offences were dealt with by the Raja or his officers without the help of a panchayat, while graver crimes received a panchayat's investigation. The only written law was the *Dharma Sastras*. The establishment of courts at fixed places, presided over by regularly paid judges, was one of the reforms of Colonel Munro (1812 to 1818) (987 to 993 M. E.). The measures introduced for the purpose were the Huk-namas of May 1812 (987 M. E.) and April 1813 (988 M. E.). The former said in its preamble "The administration of justice being a matter of primary importance, courts of justice will be established in the State. As matters relating to murder, assault, etc., and monetary transactions will then be dealt with by the courts, revenue officers will be relieved of all work in connection with the administration of justice. Tannas have been established in each pravarthi and in all secret routes for the protection of the land and for assisting the revenue officers in the collection of revenue". Revenue, judicial and police functions were thus separated. By the second of the Huk-namas above-mentioned, two '*cheriya*' (=small; inferior) or subordinate courts and one '*valia*' (=large; superior) or Huzur Court were established. The cheriya courts were at Trippunittura and Trichur and the valia court, at Ernakulam. The last was presided over by the Diwan,

a Hindu and a Christian Judge and a Sastri. The two cheriya courts had each a Hindu and a Christian Judge as well as a Sastri. Suits exceeding 3,000 fanams (Rs. 857) in value and all suits against White Jews were instituted in the Huzur Court, while other suits were disposed of in the first instance by the subordinate courts from which an appeal lay to the Huzur Court.

2. In 1818 (994 M. E.), during Nanjappayya's Diwanship, a proclamation was issued by which the Huzur Court was converted into the Appeal Court and the subordinate courts into the Zilla Courts of Trichur and Anjikaimal at Ernakulam and were given unlimited pecuniary jurisdiction, subject to the authority of the Appeal Court. The first Regulation that was enacted in Cochin was Regulation I of 1010 M. E. (1835), by which the jurisdiction of the courts was amplified. In 1852 (1028) M. E.), the Munsiff made his appearance, the Tahsildar of Chittur being invested with the powers of a Munsiff and authorised to dispose of suits not exceeding Rs. 100 in value. In 1861 (1037 M. E.), the Zilla Courts were relieved of a portion of their work by the establishment of Munsiffs' courts at Ernakulam and Chittur for the trial of cases not exceeding Rs. 100 in value. Two years later, two more Munsiffs' courts were established, *viz.*, one for Mukundapuram and Cranganur Taluks and the other for Talappalli and Trichur. In 1868 (1044 M. E.), a separate Munsiff was assigned to the Trichur Taluk and, in 1877 (1053 M. E.), for the Cochin Taluk. The latter court was abolished in 1883 (1059 M. E.), but was revived seven years after. In 1882 (1057 M. E.), the following grades of courts were constituted by Regulation I of 1057—Munsiffs' Courts, Zilla Courts, the Appeal Court and His Highness the Raja's Court of Appeal. The Munsiffs had ordinary jurisdiction up to Rs. 500 and small cause up to Rs. 25. Appeals from the Zilla Courts in suits below Rs. 1,000 in value, concerning immoveable property, and Rs. 3,000 in other cases were heard and disposed of by a bench of two judges of the Appeal Court. Appeals of a higher value were dealt with by a single judge against whose decision a further appeal lay to the Raja's Court of Appeal. This ultimate appeal was heard by a

bench of the other two judges, with or without the Diwan in addition, according as he directed, but by the other two judges alone when the Sirkar was a party to the appeal. The decisions of the Raja's Court of Appeal were pronounced only after confirmation by the Raja. The next change in the constitution of the courts was made by Regulations II and III of 1076. Regulation II constituted the present Chief Court in place of the Appeal Court and the Raja's Court of Appeal. Regulation III converted the Zilla Courts into District Courts and raised the ordinary jurisdiction of Munsiffs from 500 to 1,000 rupees and their Small Cause jurisdiction to Rs. 50. The Chief Court consisted of 3 judges, *viz.*, a Chief Judge and two puisne judges. All first appeals were to be heard by the three judges sitting together and second appeals, *i. e.*, appeals against the appellate decisions of the District Courts, by a bench of two judges. By virtue of subsequent amendments, first appeals concerning immovable property of the value of Rs. 2,000 or other property of the value of Rs. 3,000 may also be heard by a Division Bench of two judges. The Chief Judge now gets a salary of Rs. 1,000 and the Puisne Judges, of Rs. 800. One permanent and one temporary Additional District Judge have been added to the number of judicial officers on account of increase of work in the District Courts. They are attached to the two District Courts of Anjikaimal and Trichur. The pecuniary jurisdiction of Munsiffs was raised in 1094 (1918—1919) from Rs. 1,000 to Rs. 2,000 and, on the Small Cause side, from Rs. 50 to Rs. 100. A Small Cause Munsiff's Court was established at Cranganur in 1091 (1915), and converted to an ordinary Munsiff's Court in 1095 (1919). A new Small Cause Munsiff's Court was established at Nemmara in the beginning of 1096 (1920) where a Registrar-Magistrate-Munsiff disposes of suits of a Small Cause nature up to the value of Rs. 100 arising in his jurisdiction. This combination was necessitated by the light work of the courts and of the offices thus clubbed together. A permanent Additional Munsiff relieves from time to time any particular Munsiff's Court which is over-burdened with work. Village Panchayat Courts were constituted by Regulation V of 1089 and empowered to entertain certain classes of suits of a value not exceeding

Rs. 30. Their jurisdiction was increased to Rs. 50 by Regulation III of 1097. At present, 24 Panchayat Courts exercise this jurisdiction. 974 suits were instituted in these courts in 1093 (1917) and 2,425 in 1103 (1927). The volume of litigation in other courts has increased from 8,255 suits and 573 appeals in 1058 (1882) to 15,322 suits and 980 appeals in 1103 M. E. (1927-1928).

Development of Small Cause Powers.—Regulation I of 1042 made the decisions of Munsiffs in suits, the amount or value of which did not exceed Rs. 10, final. Regulation I of 1057 (1882) gave them a Small Cause jurisdiction up to Rs. 25. It was raised to Rs. 50 in 1076 and to Rs. 100 in 1094.

Special Jurisdiction.—Various Regulations passed between 1095 and 1097 M. E. have conferred on the District Courts special jurisdiction such as in Insolvency, Guardianship and Administration.

Court Fees.—The system of levying fees from parties in civil suits appears to have been introduced in 1762 (938 M. E.). The fee was then known as *peramper* and subsequently as *dasturipanam*. The Huk-nama of November 1814 (690 M. E.) enacted provisions for the collection of *dasturipanam* by means of *acchadiyolas*, or stamped cadjans, and the judges of the several courts were made *ex-officio* vendors for the sale of these cadjans. These provisions were repealed by Regulation I of 1010 (1835), which prescribed a new scale of fees for suits instituted in the Zilla Courts and also provided for their collection in money. The law relating to court-fees stood thus until the Court Fees Regulation I of 1055 was enacted, in 1880. This enactment was superseded by Regulation II of 1080 (1903) which was based on the British Indian Act VII of 1870 (1046 M. E.) and is now the law governing court fees. Since then, court fees are levied in stamps and calculated in terms of British currency. The revenue derived from litigation was, in 1070 (1894), Rs. 66,703 against an expenditure of Rs. 60,018, in 1090 (1914), Rs. 2,65,914 against an expenditure of Rs. 1,23,365 and, in 1103 (1927), Rs. 3,80,116 against an expenditure of Rs. 1,67,817.

Limitation.—Regulation I of 1010 (1835) for the first time prescribed a period of limitation for suits, *viz.*, 12 years. But it

was not applicable to claims for landed property in which "the plaintiff could prove either that he called upon the defendant for a settlement of his claims or demanded the payment of the sum or sums due by the defendant within the above-mentioned period or that the defendant admitted the justice of the demand, or that he (the plaintiff) had directly preferred his claim within the said period to any competent authority. This law was in force till 1868 (1043 M. E.) when Regulation I of 1043 (1868), based on the British Indian Act XIV of 1859 (1035 M.E.), was passed. This Regulation was in its turn superseded in 1904 (1070 M.E.) by Regulation II of 1079, an adaptation of Act XV of 1877."

3. The Huzur and subordinate courts established by Colonel Munro, which were afterwards converted into the Appeal and Zilla Courts and still later into the Chief and District Courts, administered criminal as well as civil jurisdiction. The Zilla Courts were to take cognisance of all criminal cases, but their decisions were invariably subject to confirmation by the Appeal Court. The Tanadars under the direction of the Tana Naiks committed accused persons to the Zilla Courts for trial. In 1835, by Regulation IV of 1010, Tahsildars were invested with the functions of Magistrates and Police Inspectors. Above them were the courts of the Diwan or the Diwan Peishkar, the Zilla Courts, the quarterly or half-yearly circuit sessions held by one of the Judges of the Appeal Court (assisted by the Sastri of the Zilla Court) and the Appeal Court itself. The circuit courts were abolished in 1043 (1868) and the powers of the Appeal Court were enhanced so that no sentence passed by it thereafter required confirmation by His Highness the Raja except death and imprisonment for life. In 1884 (1060 M. E.), the administration of criminal justice was completely reorganised by the enactment of the Police Regulation, the Cochin Penal Code and the Cochin Criminal Procedure Code, which were adaptations of the corresponding British Indian Acts. A Police force was organised, Tahsildars were divested of their police functions and the Diwan of his magisterial duties. The Tahsildars became (in addition) Sub-Magistrates, the Peishkars, District Magistrates, and the Zilla Judges, Sessions Judges. No provision has ever been made for trial by jury or with assessors. In September 1907 (1083 M. E.), a further

reorganisation took away from Peishkars and Tahsildars all their magisterial functions. A separate District Magistrate was appointed for the whole State with six full-time subordinate Magistrates under him. The present number of Sub-Magistrates is eight. The separation of the executive from the judicial and the divesting of the Revenue authorities of their magisterial powers require more than a passing notice, for in this, as in certain other notable matters, this State has given a lead to the other parts of this great continent.

4. It was in 1010 (1835) that provision was first made by legislation to regulate procedure. A Civil Procedure Code was enacted in 1039 (1863). It followed closely the provisions of Act VIII of 1859 of British India and was repealed by Regulation I of 1079, a reproduction, *mutatis mutandis*, of the British Indian Act XIV of 1882. A bill, similar to the Act V of 1908, is now passed by the Legislative Council. Criminal Procedure Code is also after the British Indian model, the enactment now in force being Regulation II of 1086.

5. In the Huk-nama of 991 M. E. (1815) is found for the first time a provision enabling parties to appear by a representative. But the profession of legal practitioners is to be traced to Regulation I of 1041 (1865) by which "the Appeal Court was empowered to appoint to the office of vakil of that court such a number of persons duly qualified for the situation as may from time to time appear to them to be necessary." Practice in the Zilla Courts was confined to persons nominated by the Zilla Judge and approved by the Appeal Court. Examinations for the selection of vakils were held by the Chief Court in 1868 (1043 M. E.) and 1881 (1057 M.E.), while persons who had qualified themselves to practise in the British Courts were also admitted as vakils of Cochin courts. Regulation II of 1076 authorised the Chief Court to make rules for the qualification and admission of vakils. The present Regulation affecting vakils is Regulation VI of 1095 and, under the rules framed thereunder, the qualifications required of a vakil are more or less the same as are required in the British courts.

6. It will be observed from the foregoing summary that the administration of justice is moulded on the law of British India.

As a consequence, a strong and capable bar, well versed in the large and ever increasing legal literature of British India, England and America, present their cases to the courts with the same penetration and learning as are displayed in British Indian courts. Under these auspices, the people of the State have no longer the least reason to mistrust the law or to fear that any element of arbitrariness lurks in the courts whereby the even course of justice may be deflected. The legal literature above referred to is represented in the library of the Chief Court by 4,250 volumes and an annual allotment of about Rs.1,500 goes to keep it up-to-date. As the administration of justice affords no field for experimental changes and tentative reforms, it is essentially a conservative department. If, therefore, the present chapter does not record achievements of the present reign on the same scale as other chapters of this book, it will not surprise the discerning reader. He may be satisfied that steady progress is being made and what is most important of all, that the dispensation of justice is not marred here by the delay which is its proverbial and all but universal curse. Cases over a year old in the Chief Court, two years in the Munsiffs' Courts and three years in the District Courts are singularly few, and such regulations as have been passed by the reigning Maharaja are calculated to remove, so far as they go, whatever might defeat or delay the unfortunate man that has a quarrel with his neighbour.

8. LAW AND LEGISLATION.

(By Mr. V. K. KOCHUNNI MENON, B. A., B. L., who was for some time a Judge of the Chief Court and now a practising lawyer and the Deputy President of the Legislative Council.)

1. After the passing of the Cochin Legislative Council Regulation VIII of 1098 and the inauguration of the Council itself by His Highness the Maharaja in Meenam 1100 (April 1925), the Council is the legislative machinery for passing laws and regulations in the State. This Council is the result of His Highness' desire to associate His people more and more in the administration of the State. This Council is now composed of 45 members, of whom 30 are elected, with the Diwan as *ex-officio* President. The Regulations and the Rules were framed more or less on the lines of the laws applicable to the British Indian Provincial Councils; and the powers enjoyed by the Council of the State are therefore similar to those of the British Provinces with this difference—that the President and the Deputy President are here nominated by the Government, according to the practice followed by the other Indian States of the Madras Presidency, instead of being elected by the Council as in British India. Although this is the first Council inaugurated in this State, the elected majority is proportionately much larger than in the Sister States, while the powers given to the former are in no way inferior to those enjoyed by the latter and older Councils. The franchise is not high, and there is no sex disqualification; and this State was the first to nominate a lady as a Member to the Council, which step was quite in consonance with the high standard of literacy of the females of Cochin. That the object of the Council was not merely to help the Government in the matter of legislation, as the name indicates, is evident from the powers given to it. Subject to certain reservations as to subjects, the Council is allowed not only to introduce bills, but is also allowed to elicit information from the Government on matters of public importance by means of interpellations, to move resolutions on such matters, to discuss and vote on the budget

demand before the budget is finally passed by the Government. The Council may even move the adjournment of the House in order to call the attention of the Government to any serious matter with a view to immediate action or to avoid similar occurrence in the future. These are certainly powers, which, if properly exercised, cannot but greatly influence the Government in the general administration of the State. The legislative machinery at present is therefore similar to that of the British Indian Provinces, and the inauguration of the Council thus marks an important era in the administration of the State.

2. Before this Council Regulation was passed, there was no special legislative machinery in the State, except certain committees appointed now and again to help the Government in drafting bills. There was such a committee appointed in 1895, composed of seven members and a President, but that ceased to function in 1905. Another committee composed of two officials and two non-officials was again appointed in 1916, and that was subsequently enlarged by increasing the number of non-officials to 10 in 1921. Before these committees were appointed, whenever the Diwan thought legislation necessary on any subject, he called upon the Government Advocate, or any other officer as he chose, to draft a bill on the lines indicated by him. On receipt of the draft bill, it was published in the Sirkar Gazette for public criticism. Subsequently, after making such revisions as he thought necessary, it was sent to the Madras Government for advice and, on receipt of the advice, it became law, if assented to by His Highness. It is then called a Regulation. The first Regulation that was thus passed by the State was Regulation I of 1010. Laws were also passed in the form of proclamation issued by His Highness after getting the advice of the Madras Government.

3. Before the British ascendancy in the State, there was no written code of laws excepting the *Dharma Sastras*, nor was there properly constituted courts to administer them. His Highness, as the fountain of justice, administered the law himself, or through Panchayats constituted by him as occasions arose; or through the Kariakars who were then

Legislation in pre-Council days.

Machinery for the administration of Justice.

in charge of the Taluk administration. Regular courts were first established by Colonel Munro, the then British Resident after he was placed in charge of the administration of the State as well. There are now three classes of courts established in the State for the administration of civil justice; and these are the Chief Court, the District Courts, and the District Munsiffs' Courts. These three classes of courts now correspond to the High Court, the District Courts and the District Munsiffs' Courts of British India. The Chief Court is the final court of appeal and revision in the State in judicial matters. The procedure of these courts is now regulated by Regulation I of 1079 which is an adaptation of the British Indian Civil Procedure Code, Act IV of 1882. An amending bill to bring it in conformity with the present British Act has been passed by the Council.

4. Besides these three classes of courts, there is also another class of courts exercising civil jurisdiction, and they are the Village Panchayat courts invested with civil jurisdiction in certain classes of money suits up to Rs. 50. These courts were constituted under the Village Panchayat Regulation V of 1089 during the last decade. The usefulness of these latter courts will be evident when we consider that there are no local areas in the State, except those under Municipal Councils, which are not served by Village Panchayats.

5. As in the case of Civil Courts, we have also the same classes of Criminal Courts in the State as in British India and they are the subordinate Magistrates' Courts, the District Magistrate's Court, the Sessions Court and the Chief Court. The Chief Court is the court of final appeal. The District Judges are appointed as Sessions Judges as well. The powers exercised by these courts are similar to those in British India and the jurisdiction and procedure of these courts are also regulated by Regulation II of 1086 which is an adaptation of the then British Criminal Procedure Code. There is however one difference between the two courts in the omission of the system of trial by jury or assessors in the courts of the State.

6. After constituting our courts on the British Indian model, the next attempt of the Government was to bring the general laws of the State into line with that of British India as far as
General Laws,

possible. With this object in view, such of the Statute Laws of British India as are necessary in the administration of the State were introduced in this State one after the other, so that the general laws of the State are now practically identical with those of British India. A perusal of the Administration Report of 1103 shows that there are now 186 Regulations or proclamations in force in the State; and most of them are adaptations from the British Indian Acts. The Penal Law of British India, namely, the Indian Penal Code was practically introduced in the State so long ago as 1043 although it was introduced as a Regulation only in 1059. The Criminal Procedure Code was first introduced in 1059, and Regulation II of 1086 was only an improvement on it. The British Indian laws are sometimes adopted in their entirety by means of proclamations as in the case of the Evidence Act, the Companies' Act, the Contract Act, etc., or are adapted in the form of regulations with or without changes. The Limitation Regulation II of 1079, the Electricity Regulation II of 1102, are merely adaptations of the British Law without substantial changes. The procedure codes and the fiscal laws, such as the Court Fees Regulation and the Stamp Regulation are adaptations with substantial changes. In the case of fiscal enactments, it will be generally noted that the duty levied in this State is generally less than that of British India. Even in cases where the statute law of British India is not introduced in the State by means of proclamation or regulation, the principles underlying the Statutes are accepted as law in the State except in matters of procedure. This is the case with regard to the provisions of the Transfer of Property Act. Thus it may be generally said that the general law of the State is in conformity with the laws of British India. Even the departmental codes and manuals, of which there are a good many, are modelled after the British Indian ones.

7. There are, however, certain matters peculiar to Malabar and, in these matters, the laws of this State are not similar to those of British Malabar. Among these may be mentioned the Tenancy Law (Regulation II of 1090), the Nair Regulation (Regulation XIII of 1095) and the Christian Succession Regulation (Regulation V of 1097). Although the

Special Laws in the State.

land tenures of British Malabar, Cochin and Travancore are almost similar, they are altogether different from those prevailing in other parts of India, and there was always trouble between the landlords and tenants in Malabar owing to the instability of the tenures. The Travancore Government therefore prohibited the eviction of Kanom tenants by means of legislation long ago. There was continued agitation on the part of the tenants complaining of arbitrary evictions of old kanom and, as a result of that, Regulation II of 1090 was passed in this State also. By this Regulation, old kanom tenants are given a sort of permanency in their holding, and all the tenants were assured of the value of improvements at the time of eviction whenever that takes place. Although the landlords are thus prevented from arbitrarily evicting tenants from their holdings or making extortionate demands from the tenants at the time of renewal of kanom holdings, the landlord's right to recover the property from them for their own legitimate purposes or to recover a fair share of the produce by way of michavaram is left untouched by the regulation. Neither party is however satisfied with the present law also and the question of introducing a bill to amend this regulation is therefore now under the consideration of the Government.

8. The Nair Regulation is another important piece of social legislation which has contributed to remove most of the evils of Marumakkathayam law by which the Nairs were governed till then. Under the strict Marumakkathayam law, the karanavan was almost supreme in the management of tarwad affairs and the anandiravans had no right to compel the karanavan to give them even a decent education or a share of the property, however rich the tarwad may be. The conjugal union of a Nair female with a male sanctioned by custom was not regarded by the courts as a legal marriage and, as a result, there was no legal obligation on the part of the husband or the father to help the wife or the children in any respect. All this has been changed by the passing of Regulation XIII of 1095. By this regulation, the karanavan is now bound to account for his management to the anandiravans and to give them separate maintenance according to the means of the tarwad, and even a share of the tarwad properties in case the tavazhi, of which

he is a member, asks for it. The customary marriage has been legalised and the husband or the father is now bound to maintain the wife and children and the latter are not entitled to succeed to half the properties of the former if he dies intestate. The Travancore law has gone further than this and has made Makkathayam applicable to the Nairs there. By the regulation recently passed in the State, the wife and children are now the legal heirs of the husband or father dying intestate and individual partition is allowed to the junior members in the tarwad estate.

9. The Christian Law of Succession is another piece of social legislation intended to settle the law applicable to native Christians of the State. Owing to the non-existence of any Statute law on this point in the State, whenever a question of succession arose among the community, the courts applied the provisions of the Indian Succession Act in all cases in which a custom to the contrary was not proved, even though the applicability of the law was hotly contested by the community. The customary law as modified by the wishes of the community has been accepted by the Regulation as applicable to them and thus has put a stop to unnecessary litigation in this respect.

10. It will be thus seen that, while the tenancy laws and the personal laws of Nairs and Christians differ from the laws of British India, the general laws of the State as well as the machinery for legislation are almost similar to those of the British provinces.

9. THE POLICE AND THE MILITARY.

(BY MR. P. NILACANTA MENON, B. A., (Oxon), Bar-at-Law, Commissioner
Police and the Commandant of the Nair Brigade.)

THE POLICE.

1. The present Police Force had its origin over a century ago in the organisation of a force of Tannadars, with a Tannah Naick for each Taluq, whose duty, according to the preamble to the Huknama of May 1812, was "to keep the peace of the land". They were to move about the country, prevent contraband trade and the commission of theft, arrest depredators and make searches with a view to secure contraband articles. The peaceful progress, which Cochin slowly but surely made under the British aegis, soon made it manifest that the scheme was defective. The Force was therefore disbanded in 1835, and a new scheme was introduced under Regulation IV of 1010, by which, the Tahsildars were made Police Officers. A Kotwal with a *posse* of peons under him was appointed to assist the Tahsildars. In course of time, this Force was also found insufficient for the protection of life and property and for the detection and prevention of crimes. It was during the eventful regime of His Highness Sir Rama Varmah, K. C. S. I., who ruled Cochin from the 28th March 1864 to the 28th June 1888, that this insufficiency was most keenly felt and the remedial measures were inaugurated.

As a preliminary, the late Mr. George Gunther, the then District and Sessions Judge, was, in August 1882, entrusted with the task of organising the new Police called, in common parlance, '*Puthiya Niyamom*'. Regulation I of 1058 was passed by His Highness the Maharaja on the 26th February 1883. The re-organisation of the Police Force throughout the State after the British model and making it a more efficient instrument at the disposal of the Magistrates for the prevention and detection of crimes formed the aims and objects of the new legislation. This Regulation continues still to govern the Police working in the State. The Force was placed under the control of an Officer designated "The Superintendent of

Police" and it consisted of Inspectors, Head Constables and Constables. Each Taluq was to be in charge of an Inspector and the Station Houses were to be in charge of Head Constables. Mr. Gunther, who was the first Superintendent under the new Regulation, was mainly responsible for the thorough over-hauling of the Police and its remodelling on modern lines. He set to work with great vigour and earnestness, and soon laid the foundation of the present Police organisation in the country.

2. In the year 1058 (1882-1883), 145 recruits were enlisted and arrangements were made for their training as Policemen. A School was formed and a Police Officer of some experience in Preliminaries. the Madras Service was placed in charge of it, and Constables who had also experience in the Madras Police were appointed to assist him. The Services of a pensioned Havildar of the 17th M. N. I. Regiment and three Military Sepoys of the Madras Army were secured to give the recruits training in Drill and Sword exercise. Tests were prescribed for the Station House Officers and Constables. Two young men of the Educational Department of the State were entertained as Probationary Inspectors with a view to their being trained up for eventual absorption in the Force. The organising Superintendent made a tour through the country and fixed sites for locating the Station-Houses. The construction of Police Superintendent's Office at Ernakulam and of Police Stations at Ernakulam and Narakkal was started.

3. The new system was introduced in the Anjikaimal District in the year 1059 (1883-1884). The New system introduced. year succeeding it, i. e., 1060 (1884-1885), witnessed the working of the scheme in its entirety throughout the State by introducing it in the Trichur District also. There were in all 32 Stations to start with, each working independently of the other, except in the case of the Nelliampathy Station which, as a temporary measure, was being worked as an Out-post under the Nemmara Charging Station. New buildings were specially erected for twenty of these Stations, while for the rest old Tannahs were remodelled to suit the altered requirements.

4. Besides the Officers and men employed on actual Executive work, there was a small Reserve section which partook the character of a 'Vacancy Reserve'. This was a nursery where officers and men were trained and sent out from time to time for Field Work. At the close of the year 1060, there were 54 Officers and 283 men on actual executive work. The proportion of the Police to Population was 1 to 1781. 24 and to area 1 to 4'04 sq. miles. It may also be added that in this year Carabines, got down through the Government of Madras, Arms supply. were supplied to the Force, and arrangements were made for the supply of the requisite number of swords. The following statement will show the financial commitments of the Government on account of the introduction of the new scheme, exclusive, of course, of the expenditure incurred under 'Public Works' for constructing the Superintendent's Office and the Station-Houses.

1057	(1881—82)	Rs. 17,191—13—8.
1058	(1882—83)	Rs. 26,498— 7—6.
1059	(1883—84)	Rs. 35,433— 0—8.
1060	(1884—85)	Rs. 39,197—15—7.

5. The further growth and development of the Department may be said to have been piece-meal and spasmodic until the year 1083 when a bolder and more spirited policy, with the guiding principle that 'efficient Police Administration is a very important factor in every form of good government and anything that helps to increase efficiency is well worth the extra expenditure to achieve that end', thoroughly overhauled the entire machinery and ushered in a new order of things. The scheme was worked out and sanctioned in the latter part of 1082. The year 1083 (1907—1908) was a period of preparation and, in the year 1084 (1908—1909), the scheme was given effect to in its entirety. The main features consisted in,

(i) The reduction in the number of Inspectors by dividing the State into three Inspectorates for Police Administrative purposes, (ii) the replacement of the old Head-constable-station-house-officers by a new class of officers designated 'The Sub-Inspectors', who were expected to be men of character and social status with University or other equivalent qualifications;

(iii) the improvement in the scale of pay of the Inspectors and the Constables; and (iv) the conversion of 16 of the 30 Charging Stations then in existence into Outposts.

6. A comparative idea of the increase of expenditure, consequent on the adoption of the new scheme, may be gathered from the following financial statement:—

1082	(1906—1907)	Rs. 71,776—0—0.
1083	(1907—1908)	Rs. 81,342—0—0.
1084	(1908—1909)	Rs. 24,508—0—0.

7. The sanctioned strength of 63 officers and 477 men were working throughout the year 1084. Of these, 63 officers and 469 men were engaged in discharging purely executive functions, the ratio of effective Police to Population and area being 1 to 1526 persons and 1 to 2.55 square miles respectively.

8. It is elsewhere pointed out that, from the very inception of the Force, there was a Reserve of the nursery type attached to it. In the year 1080 (1904—1905), this was transformed into a Military Police. The British detachment that had been stationed at

Military Police. Trichur had just been withdrawn. The Military Police was intended to take their place on occasions of emergency, 13 officers and 96 men trained to the level of military efficiency constituted the body at its beginning. In 1084, the figures stood at 11 officers and 72 men. They were supplied with 99 Snider Carbines with bayonets. The Reserve Inspector under the Reform Scheme was made the Ex-Officio Manager of the Police Head Office.

9. Several changes and re-adjustments were made subsequent to the year 1084. But they are not of such importance as to deserve detailed narration here.

10. The accession to the Throne of His Highness Maharaja Sri Sir Rama Varmah, G. C. I. E., the present Ruler, on the 22nd of Vrischigam 1090, marks an epoch in the history of the Police Administration in Cochin.

Mr. M.A.Chakko, B. A., was the Departmental Head when His Highness the Maharaja took up the reins of Government. He was succeeded, on 4th Meenam 1096, by Mr. H.W. Brown. During his tenure of office, by Regulation XII of 1097, to amend the Cochin Police Regulation I of 1058, the designation of the Chief of the Police was changed from "The Superintendent of Police" to "The Commissioner of Police". It is sad to reflect that, before a year had elapsed after his appointment, death laid his icy hands on Mr. Brown, the First Commissioner of Police, on 24th Makaram 1097. He was, as a temporary measure, succeeded by Mr. T.M. Krishna Menon, B. A. and B. L., the Senior District and Sessions Judge. He was relieved on the 18th of Vrischigam 1100 by Mr. Sheik Abdul Qadir Sahib Bahadur, an officer of the Madras Police whose services were lent to the State for a fixed period. The present writer, after a training in the Police School, Vellore, took charge of the department from Mr. Sheik Abdul Qadir on the 1st of Chingam 1104.

11. The year 1095 (1919 1920) is memorable for the several acts of benevolence shown by His Highness the Maharaja's Government both to the members of the Force and to the larger public for whose benefit and welfare the Force exists. Economy in the right direction was carefully exercised and all superfluities were done away with. In view of the enlarged powers of the Sub-Inspectors, there was no necessity to maintain three Divisions and the third grade Division Inspector's post on Rs. 100—125 was abolished. The separation of the Town Police from the rural at Trichur, Ernakulam and Mattancheri having enabled the Town and Cusba Sub-Inspectors to co-operate with each other with greater facility, in the matter of the prosecution of minor cases in Courts, the post of the Junior Prosecuting Inspector on Rs. 50 to Rs. 75 became supernumerary and it was abolished. The savings thus effected were utilised in revising the pay and the prospects of

Sub-Inspectors' pay, the Sub-Inspectors by raising their minimum from Rs. 30 to Rs. 50 and the maximum from Rs. 60 to Rs. 80. 'In view of the large powers vested in the Sub-Inspectors and the fact that the entire work of investigation is practically in their hands', the Government thought it prudent 'to encourage a better class of men to enter the Police Department'. Considering the limitations of Cochin, it must certainly be conceded that the revised scale of pay was, under the conditions then obtaining, sufficient to attract men of the desirable type to fill this responsible post.

12. Nor did the benign Government forget the hundreds of men who had thrown their lot in the department as Constables and Head Constables. The maximum pay of the Constables was raised from Rs. 9 to Rs. 12, and of the Head Constables from Rs. 20 to 30, and the minimum of the former from Rs. 7 to Rs. 9, and of the latter from Rs. 10 to 15. Even the recruits under training were also given an increase on their original allowance by Rs. 3 per mensem. These improved scales of pay underwent a further revision within the space of two years, i. e., in 1097 (1921—1922) with a view to ensure greater efficiency and secure a better class of recruits.

Further Revision, The minimum of the Head Constables was raised to Rs. 17. The Constables were divided into two grades, the first grade getting Rs. 15 per mensem and the second grade Rs. 12. The result has not belied the anticipations. The Police is now freely chosen for employment even by School Finals belonging to respectable families. It looks fairly certain that sooner or later the Cochin Constabulary will consist entirely of men who have imbibed the fruits of English education and English culture. The improvement in the tone and morale of the Force, which is now noticeable, will thereby be greatly augmented.

13. The Police Head Office is the brain centre of the department from which radiates all its activities and its staff was thoroughly overhauled in 1095 and a liberal increase of pay was

given to all, the pay of the Head Clerk having been raised from Rs. 50 to Rs. 60 and the last clerk from Rs. 15 to Rs. 25.

14. His Highness the Maharaja is wedded to the principle of peaceful progress and internal tranquility. He, therefore, took a keen interest in the efficient condition of the Armed Reserve by which name the old Military Police latterly came to be known. In the year 1097 (1921-1922), the Reserve was re-organised with a view to enhance its military value. The number of constables was raised from 60 to 100 and the Head Constables from 6 to 8. Though they were given only the pay of the ordinary Police, the constables were allowed a "Reserve allowance" of Rs. 3 per mensem, and the Head Constables Rs. 8. They were to be picked men with a minimum height of 5 feet 8 inches and a chest measurement of 34 inches. The Reserve was taken off the charge of the Head-Quarter Inspector (now Manager), and it was ordered that it should be placed in the immediate charge of a European Reserve Inspector who should be a retired Non-Commissioned Officer of the Indian Army. Mr. T.W. Prince, late of the 1st Linconshire Regiment, was appointed as Reserve Inspector with effect from the 1st of November 1921. The Force soon improved in smartness and efficiency under him, and can now be fully relied on to do its work in case of an emergency.

15. The Police Head Office and the Armed Reserve are located in the old Cantonment buildings at Trichur. This is the main centre for accumulation and distribution to the Police Stations and Out-posts of the State, of clothing, arms, ammunition and accoutrements. Here also are located the Stores and Armoury. The Constabulary Recruits enlisted by the Commissioner are here taught drill and duties, and afterwards sent out to fill up vacancies as they arise. There are two Divisions—A and B—with Head-Quarters at Ernakulam and Trichur respectively. There are 17 Charging Stations in all, 9 in the A Division and 8 in the B Division. There are 16 Out-posts in the A Division and 11 in B Division. The Charging Stations are presided over by Sub-Inspectors and the Out-posts are in charge of Head Constables or 1st Class

Constables according to the requirements of the localities concerned. There is a Prosecuting Inspector for the department with Head-Quarters at Ernakulam. He has ordinarily to attend to all cases in the 1st Class Magistrates' Courts and the preliminary enquiries of cases in the Sub-Magistrates' Courts which have eventually to go up to the Sessions. Other contested cases in the Sub-Magistrates' Courts are also attended to by him under special orders of the Commissioner.

16. In the year 1079 (1903-1904), arrangements were made for the introduction of the system of identification of criminals by Finger Prints and, in 1080 (1904-1905), a Finger Print Bureau was opened at the Head Office. It is now in charge of an expert who was got trained at Government expense at Madras under the Deputy Inspector-General of Police. At the end of the last official year, there were 7,575 finger impression slips on record. The Bureau is doing very useful work and is a source of great help to the Executive.

17. Now, on a comparative study, it will be seen that considerable progress has been made in the Police Administration since the accession of His Highness the Maharaja in 1090. The Force then consisted of 90 officers and 491 men, the ratio of effective Police to population and area being 1 to 1,651 persons and 1 to 2.54 square miles. The present strength is 97 officers and 580 men, the ratio being 1 to 1,474 persons and 1 to 2.27 square miles. The total expenditure in 1103 was Rs. 1,98,864 as against Rs. 1,14,848 in 1090, the average cost of a Policeman being Rs. 294.42 and Rs. 201.73 respectively. The net cost per head of population in 1103 was annas 3.33 as against annas 2.0 in 1090. Thus it will be seen that the Government have been very liberal in granting allotments for schemes calculated to ensure the safety of life and property of the subject population.

18. If the tree is to be known by its fruits, the very fact that, while crimes in general reported to the Police stood at the high figure of 1075 in 1090, it dwindled down to 814 in 1103, is the best proof of improved conditions. The

Fall in Crimes,

grave crimes fell from 523 in 1090 to 292 in 1103. This state of affairs is particularly gratifying inasmuch as the population, both indigenous and floating, has considerably increased, the facilities for outside operations have become great, and there has been an immense upheaval in the State, industrially and commercially. This gradual decrease in crimes and particularly in grave crimes shows the degree of success the Cochin Police have been able to attain in the field of prevention of crime which forms the most important branch of the Police Administration.

THE MILITARY

1. The Cochin Military is composed of

(i) Nayar Brigade Infantry, (ii) Body Guard Cavalry, and (iii) State Band.

The Nayar Brigade
Infantry.

The Nayars of the State were the chief fighting units of the Raja in His wars with the Zamorin and the western nations. The last occasion where the Nayars had displayed their warlike spirit was during the insurrection that occurred in 1808 A. D., when the famous Velu Thambi of Travancore and Paliath Valia Achen of Cochin organised a band of Nayars and rose against the then British Resident. After the rebellion was put down in 1809, the army was disbanded. Since then, a small contingent, divided into 4 Companies, was retained in the State for sentry and escort duties in the Palace. The strength of the Force was about 300 at the time. This was subsequently increased to 400 and the services of the Brigade were also utilised for furnishing Guards at the out-stationed Taluk Treasuries and important Sirkar Temples. They had nothing to do with the preservation of order which was left to the British Subsidy Force, detachments of which were stationed in several parts of the State. Most of these detachments were withdrawn one by one before 1860, with the exception of 2 Companies stationed at Ernakulam and Trichur. These latter were also withdrawn finally in 1900. From that period all the Government Treasuries are being guarded by the Nayar Brigade.

There is a small Artillery Force with four Muzzle-loading guns which are used for firing salutes.

The Nayar Brigade was for the first time re-organised in 1075. The pay of the officers and men was raised and the strength was reduced from 407 to 306.

The entire Force was under the immediate charge of an officer styled 'Subhedar'. He was working directly under the Diwan. In 1078, the Brigade was placed under the Superintendent of Police who was designated 'Commandant of the Nayar Brigade' and an allowance of Rs. 100 was sanctioned to him. The post of the Subhedar was abolished and an officer named 'Second-in-Command' was created instead. In the year 1083, the staff of the Brigade was reduced to 225 sepoy and divided into 3 Companies of 75 men each. The separate allowance of Rs. 100 granted to the Commandant was abolished in 1085 and a graded pay of Rs. 425—750 was fixed for the post of Superintendent of Police and Commandant, Nayar Brigade. The pay of the Force underwent two revisions, one in 1089 and the other in 1096. A thorough reorganisation of the Force was effected in 1098 and one more Company of 75 sepoy was added. This latter Company was constituted solely for providing escorts to the members of the Ruling Family. The strength of the Force all told, as it stands to-day, is 379.

2. The Body Guard Cavalry was organised in 1875 to serve as Body Guard escort to His Highness the Maharaja. It then consisted of one Jamadar, one Havildar, one Naick and 9 Troopers. The number of troopers was subsequently raised to 13 in 1066. The Body Guard was being manned exclusively by Maharatta Kshatriyas till 1096 when, the Maharatta youths were disbanded. Besides providing escorts, the services of Troopers are being utilised for carrying urgent messages between the Huzur Office and the Palace.

3. The State Band was first organised on a small scale in 1078, the necessary staff of musicians having been found by a reduction of the Nayar Brigade Force. The Band was subsequently re-organised by the late Mr. Brown and it continues to be a well-equipped component of the Military at present. The State

Band plays at important State functions such as Banquet, Dinner, Garden-parties, etc.

4. The work of the Cochin Military, as will be seen from what is said above, mainly consists in furnishing Guards for the Palaces, the Tripunittura Fort Gates, Treasuries and

Conclusion. temple gates and escorts to the members of the Royal Family. Steps have already been taken to acquire sites near the Hill Palace for building Barracks and also to provide parade grounds.



10. JAILS.

(By MR. M. B. LABOUCHARDIERE, who was till recently the Superintendent of the Central Jail.)

1. It would appear from the records that are available that originally there were a few jails under Early history. the supervision of the different Taluk Magistrates. Jails of modern description were first started along with the establishment of Zilla Courts, the Zilla Judges exercising general control over these. There were thus, to start with, two Central Jails, one at Ernakulam and the other at Trichur. In addition to these, there was also a small jail at Trippunittura, which worked as a branch jail of the Ernakulam District Jail. These jails appear to have been conducted on somewhat primitive methods. All prisoners were kept in fetters throughout the period of their incarceration, and there were no remunerative industries of any kind. The only occupation of the prisoners appears to have been of an extra-mural nature, *viz.*, sweeping and cleaning of public roads and premises of public offices and palaces, as well as opening of new roads, etc. The prisoners were clad in ordinary mundooos like the civil population outside, the only distinctive feature being the fetters on their legs.

In 1890, the old jail buildings were abandoned and a Central Jail was established at Ernakulam under the supervision of a full-time Superintendent. A Warder Guard was also organised at the same time. Before that, the jails were guarded by the detachment of British Sepoys stationed at Ernakulam and Trichur, while the prisoners, when taken out for extra manual labour, were under the guard of jail peons under a Daffadar.

2. In the early part of 1892, which is an important epoch in the annals of Prison administration in From 1892. this State, the Government, with a view of improving the system of Jail administration, had an officer trained for the Superintendent's post in the Central Jail at

Cannanore. The officer selected was a European Police Officer from the British Service. He took charge of the Ernakulam District Jail, which was then the Central Jail for the whole State. The Trichur District Jail was then not in existence and all prisoners from that locality, as well as those from the sub-jails whose sentence exceeded three months were brought into the Central Jail. He introduced some salutary reforms and laid the foundation of a few industries, which considerably augmented the revenue of the department; and some of these industries are still carried on in the Jail. He had the fetters of the prisoners removed and substituted ankle rings, and restricted extra mural labour as far as possible. The prisoners were put into distinctive uniforms and the old mixed guard of peons and policemen was abolished, and a new trained warder guard was established.

3. He was in charge of the jails for very nearly 13 years. But, towards the close of his career, he drifted into questionable ways, so that he and his jailor had to be dismissed from service.

An Inspector of the State Police, was then put in charge of the Jail as a temporary measure, till the arrival of a trained British Jail Officer, whose services had been applied for by the Government with a view to bringing the Prison administration to a level with the system obtaining in Jails in British India. The Inspector was in charge of the Jail for about 9 months. He was succeeded by a British Jail Officer. Unfortunately, he was not able to do anything substantial for the improvement of the Jail as he remained in office for only 2 months. Mr. Marshall began to enforce discipline so rigidly that the rowdy elements amongst the prisoners, resented the curb put on them and created a riot, in which Mr. Marshall was so severely assaulted that he did not like to stay near them any more. The prisoners concerned were prosecuted and three of the ring-leaders, who were already under sentence of life imprisonment for murder, were executed in accordance with the provisions of the Cochin Penal Code. The rest of the rioters were awarded long terms of imprisonment. Mr. Augustus, the Reserve Inspector of Police, was immediately put in charge of the Jail. He soon brought the refractory prisoners under control by strict discipline, and

also put into practice several of the reforms initiated by his predecessor. Mr. Augustus was subsequently confirmed in the post of Superintendent, after being trained in the Coimbatore Central Jail. He introduced several reforms and did much to promote the industries. He also framed a set of rules for the better administration of the jail, based on the rules in force in Madras Presidency, and they were brought into force in 1084. The rules were again revised in 1096 and brought up to date, and on this set of rules is based the system of administration now followed in the jail.

4. By the introduction of these rules, which brought into force the remission system, the prisoners are materially benefited, specially those sentenced to life imprisonment. In olden days, a life prisoner had to die in jail,

Reformatory
measures.

unless he happened to be released on account of some event of national importance, which was of rare occurrence; but, by the new system, he is able to obtain release after about 16 years of imprisonment, provided his conduct in jail has been uniformly good. The other long-term prisoners also, from one year and upwards, get the benefit of these rules, in proportion to the term of their sentence. This privilege is very much appreciated by the prisoners which fact acts also as a powerful incentive to their reformation and better behaviour in jail. They are also permitted to have interviews with and to write and receive letters from their relatives and friends at stated times, incidents which contribute to brighten the dull monotony of the jail life, and indirectly also to help towards their reformation. The condition of the jail has been very much improved and humanised in conformity with the present ideals on prison administration.

5. The Darbar yields to none in its desire and in its endeavour to realise a wise, rational and humane prison system. While discipline is strict, it avoids coercion and brutal force, and the rules are so framed and worked as to impress on the prisoner that he can set himself free by his own efforts, even though the form of life in which he has to work out his salvation must necessarily be one not unmingled with some sorrow and suffering. In each individual case, every indulgence and mercy is shown as is justified by a consideration of the circumstances. In fact,

the prisoners now enjoy a comfort and consideration which could not have been dreamt of by their predecessors.

6. It may be of interest to the public outside to know something of the nature of the diet given to prisoners. Every prisoner gets 25 ozs. of rice per day except the simple imprisonment, female, and juvenile prisoners, who get 4 ozs. less, with 6 ozs. of vegetables, 2 ozs. of dhal and a proportionate quantity of other ingredients for curry. This is divided into three meals—4 ozs. of rice for kanji in the morning, and two meals of 10½ ozs. of rice each for the noon and evening, which when cooked would weigh about 2½ lbs. 4 ozs. The first meal of kanji is given at 7 a. m., the next meal at 11 a. m., and the last meal at 5-30 p. m. after the prisoners have had their bath, which is strictly enforced. Fish is issued once a week and it is considered a great treat. In addition, the prisoners in this jail get oil bath twice a week. The scale of diet prescribed for the prisoners is quite ample to keep an adult in perfect health as is fully established by the results of the weighing of prisoners on release which invariably shows an increase. In some exceptional cases, there have been even increases of 20 to 30 lbs. within a period of 6 months. Prisoners are weighed every fortnight, and those who are found to have lost weight are given special diet till they regain their original weight.

7. The total expenditure, on account of the maintenance of the Central Jail for the past year, was Rs. 36,546, and the income from manufactures and garden produce amounted to Rs. 12,001—about one third of the total expenditure. The expenditure, when compared with other jails, is comparatively high, but it is due to the small population of this jail. It is an admitted fact that the smaller the prison population the higher the cost would be per head.

8. A notable incident in latter years was the transfer of the jail from Ernakulam to Trichur. This proposal was long engaging the attention of the Government owing to the congestion and insanitary surroundings of the jail at Ernakulam. The matter was however taken up in earnest by

the late Diwan Sir Albion Banerjee, who had an up-to-date jail constructed on the model of the Cuddalore District Jail, in the spacious grounds of the old Viyoor Park near Trichur, and the jail was transferred there in Makaram 1089. The jail is situated in a healthy spot with extensive open grounds both inside and outside the jail walls.

9. Besides the Central Jail there are also eight sub-jails, seven of which are located at the head-quarters of each Taluk, and the other at Nemmara. Prisoners sentenced to less than one month's imprisonment are confined in the sub-jails, except at Trichur and Nemmara, where only under-trial prisoners are retained there. These sub-jails are controlled by the respective Taluk Magistrates under the supervision of the Inspector-General of Prisons.

10. In response to a resolution passed by the Legislative Council a committee was appointed by the Government to enquire into the present mode of administering jails with a view to bring it up to a level with the British jails. Their report has the following:—"It is our pleasant duty to place on record our appreciation of the present efficient condition of the Central Jail. We found the prisoners quite happy and comfortable. They had no serious complaints. It is deservedly well spoken of by the general public. Generally speaking, our jails do not suffer by comparison with either of the jails we visited—the Travancore Central Prison and the Coimbatore Central Jail."

11. DEPARTMENT OF REGISTRATION.

(BY MR. T. V. RAMALINGA AYYAR, B. A., M. L.,
for sometime Superintendent of Registration and now Devaswam Commissioner.)

1. This chapter deals with the department relating to the registration of documents. The real purpose of registration is to secure that every person dealing with property, where such dealings require registration, may rely with confidence upon the statements contained in the register as a full and complete account of all transactions by which his title may be affected, unless indeed he has actual notice of some unregistered transaction which may be valid apart from registration. In good old days and in primitive societies, transactions regarding properties, which were then of a limited type and class, were effected orally, attended by certain formalities which were of a solemn kind. The sanctity of these solemnities appealed to the minds of the people who looked upon same with veneration and it was a sufficient guarantee for protecting the transactions so sacredly effected by them. As society progressed and civilisation advanced, the nature and form of the transactions multiplied. The necessity for better representation of them grew and became more and more manifest, in view of the multifarious and complicated ways in which they began to arise. To put such transactions in writing was recognised to be the best way of not only affording adequate evidence of them but also of furnishing the ready method for ensuring reliability and accuracy of their purport and nature. Though the introduction of writing afforded what safeguard it did, it still fell short of a complete precaution. Ingenious were the methods which dishonesty invented and resorted to to turn every new introduction to its advantage. The chief evil to be guarded against was the fabrication of documents. It is this that is aimed at by the registration system which, if it has not proved effective in completely eradicating the evil, has practically reduced it to nil.
- 2 The primary objects, therefore, of the system of Registration are (1) to provide a conclusive guarantee of the

genuineness of documents, (2) to afford publicity to transactions, (3) to prevent frauds, (4) to afford facility for ascertaining whether a property has been already dealt with, (5) to afford security for title-deeds and facility for proving titles in case the original deeds are lost or destroyed, and (6) to prevent the operation of fraudulent and secret transactions by which a man's right in the property which he had acquired might be defeated.

3. From the above it will be seen that the chief advantage of the system of registration is that a man who is about to purchase or deal with a property in any way might know beforehand how far it was previously involved and so might not subsequently be surprised at finding it burdened with encumbrances of which he had no previous notice.

4. The system of registration of documents was first introduced in this State by Regulation I of 1049 which came into force from the first day of the year 1050 M. E. It was amended by Regulation V of 1079. The present Regulation in force is Regulation V of 1084, which superseded the previous Regulation of 1049 and its amendment of 1079, and it too came into effect from the first day of 1085. It is very similar to the Registration Act in force in British India. Two small amendments were made in 1095 by Regulations III and VIII of that year. The first made the provisions of the Civil Procedure Code, sections 222 to 226 relating to the execution of decrees, applicable to the execution of orders for the payments of costs, awarded in proceedings under section 67. The second empowered the Diwan to appoint officers to be styled Joint Registrars for any Registration District or to create additional officers separately in charge of such Joint Registrars, such a course being found necessary to cope with the expansion of work that became apparent in some of the District areas.

5. With the end in view of accomplishing the various objects aimed at by the system, its working is effected and controlled not only by the enacting provisions of the Regulation but also by the several rules framed under them and duly notified in the Gazette from time to time. All these

History of the Legislation on the subject.

Constitution of the department.

have been collected and issued in the form of a Manual as a ready reference book alike to be of use for the guidance of the officers concerned in working them and also to be of service to the public in general. By virtue of the power vested in the Government, all the Taluks in the State have been divided into suitable areas called Registration Districts. Each District has got its separate Registry Office, established at a convenient centre, presided over by a Registering Officer, called the District Registrar, assisted, wherever necessary, by another officer called the Joint Registrar with like or co-eval powers, and also by an establishment of sufficient number of clerks and menials. The supervision and control over the working of these offices and staff is vested in an officer of superior rank designated 'The Superintendent of Registration', who is the Head of the Department and whose office is now located at Trichur as his Head Quarters. Prior to the introduction of the present system, such supervision and control rested with a functionary called the Huzur Registrar with his office at Ernakulam affiliated to the Huzur Office. He seemed to have, so to say, formed one of the upper service men attached to the Huzur, occupying in relation to it, a position, somewhat akin to that which the Superintendent of Stamps and Stationery at present attached to that office holds. It was the practice in those days to fill up the vacant places in the ranks of the District Registrars by drafting proved and competent men from the Huzur Office. Such a course was the only possible one then, but how much so ever experienced such hands might have been, some knowledge of law was expected and felt to be necessary on the part of the officers concerned or the intelligent and efficient discharge of the duties connected with registration. The Stamp Law which affords another important source of revenue to the Government governs all sorts of transactions relating to contracts and properties so as to form a chief subject of knowledge necessary for carrying out the functions and duties of a Registering Officer. Some grasp of the legal incidents attached to all sorts of transactions, such as contracts and transfers, would be of accessory usefulness to them. Keeping in view the purposes, objects and advantages aimed by the introduction of the system, its importance

as a Government Department and the necessity for working it efficiently become at once self-evident. In fact it goes without saying that, so far as the security of private interests is concerned, the Registration Department occupies a place next in importance to the Judicial Department alone to which, for the right administration of justice between party and party, it constitutes a great helping service. Men with higher qualifications and preferably those with legal training have therefore to be chosen for service in the department not only from the point of better working of the department but also for the elevation and preservation of its tone. His Highness the present Maharaja who is keenly alive to the above requirements has laid it down as a policy that recruitment to this service should be by men of deserved qualifications only. As a result thereof, the department can now boast of having a number of Graduates in Arts as well as in Law. It is noteworthy in this connection that the appointments of the District Registrars require the previous sanction of His Highness the Maharaja.

6. All instruments relating to properties can be registered, however petty their nature may be, but a classification exists as to those that are made compulsorily registrable and those that are only optionally so. It is patent that as

Main provisions and safe-guards.

Registry Offices could be established only at select places with independent jurisdictions of different sizes in extent and area, their remoteness from out of the way localities is inevitable. With regard to transactions of a petty nature, the trouble attending their registration is at times quite out of proportion to the object attainable thereby. Again, there are certain transactions of the class relating to personal property which are from their very nature not of long surviving effect. The trouble involved in the process of their registration is in some cases much above the advantage to be had thereby. In all the above cases, it has not been the object to prevent or deny registration, but the thing is left to the option of the contracting parties concerned. But, with regard to the class of transactions of a permanent and substantial nature, such as those relating to immovable properties and properties of an incorporeal nature and of inestimable or unascertainable value, the Regulation makes the registration of

the deeds relating to them compulsory. Documents are therefore classified under two heads, *viz.*, those that are made compulsorily registrable and those that may be registered at the option of the parties. As a rule, all non-testamentary instruments dealing with immovable properties of the value of rupees one hundred and upwards and their leases, or with rights of incorporeal nature such as easements, etc., fall under the compulsorily registrable class, exemption being however made in cases of leases of annual duration only or of leases of small agricultural holdings of the annual value of rupees fifty and less and enuring for a term of five years or less only as the Government may in its discretion direct for any particular area or locality. There are some documents of a nature which in their eventual effect may result in dispositions of rights relating to immovable properties but which are in their primary nature of a personal nature only, such as composition deeds, endorsements and transfers relating to shares in company and debentures. All these are excluded from the category of compulsory registration. Again, grants by Government, decrees and sale certificates relating to immovable properties granted by civil courts or awards and partitions made by Government officers are, from their very unimpeachable character, also excluded from the class of compulsorily registrable documents. One class of documents deserves special mention in this connection, *viz.*, wills. These stand by themselves. For obvious reasons, nobody would think of bringing them under the compulsorily registrable category. There is however no objection to any of the above mentioned series of documents being registered at the option of the persons concerned. No regulation would be completely effective in its purpose unless safeguards are enacted against any evasion of its provisions. This is done by declaring that no document required by section 11 to be registered shall affect any immovable property comprised therein or confer any power to adopt or be received as evidence of any transaction affecting such property or conferring such powers, unless it has been registered in accordance with the provisions of the Regulation.

7. Though it has been stated that some of the documents are of an optionally registrable kind, better advantages are, secured by their being registered than being non-registered. All such

documents, if duly registered, take effect as regards the property comprised therein against any oral agreement or any unregistered document relating to the same property, not being of course a decree or order. By this it is not meant that an absolute advantage results under any circumstances whatever. At any rate, any person who has gone in for a property and has obtained a registered instrument for it in all good faith and for consideration, without notice of a prior transaction, covered by any such oral agreement or by any such unregistered instrument would, despite the latter, get protection for his transaction. The importance of these provisions will be greatly manifest when considered in relation to instruments relating to immovable properties below the value of one hundred rupees. These do not require registration. There is therefore the danger of the possibility of such documents coming into existence ante-dated. Sections 41 and 43 afford an effective protection against such a fraud.

8. Register Volumes are prescribed and maintained in the offices concerned, denominated as Books Nos. I to V. Non-testamentary documents relating to immovable properties are transcribed in Book I series. Book II is the Miscellaneous Register for other documents registered. In Book III are recorded the reasons for refusal to register in the case of documents so refused. Book IV is intended for the transcription of Wills and authorities to adopt. Book V has reference to the Wills deposited for custody.

9. The day, hour and place of presentation and the signature of every person presenting the document for registration will be endorsed on every such document at the time of presenting it, and a receipt for such document will be given by the Registrar to the person presenting the same. Every document admitted to registration shall then be copied without unnecessary delay in the appropriate book according to the order of admission. In cases where the original document is written in a foreign language, the true translations accompanying same would be so transcribed and a copy of the original would also be filed in another book. All entries in each book will be numbered in a consecutive series which shall commence and terminate with the year, a fresh series being commenced at the

beginning of each year. The Registrar will also endorse the following particulars on every document admitted for registration, viz:— (1) the signature and addition of every person admitting the execution of the document, whether it be the actual executant himself or his representative, assign or agent, (2) the signature and addition of every person examined in reference to such document under the provisions of the Regulation, (3) any payment of money or delivery of goods made in the presence of the Registrar in reference to the execution of the document, and any admission of receipt of consideration in whole or in part, made in his presence in reference to any such execution. If any person admitting the execution of a document refuses to endorse the same, it shall nevertheless be registered with a note made of such refusal. The Registrar will then affix the date and his signature to all endorsements made as above-mentioned relating to the same document made in his presence on the same day. When everything has been completed, a certificate containing the word 'Registered' together with the number and page of the book in which the document has been copied will finally be endorsed by the registrar under his signature and seal and duly dated. The Registration becomes complete as soon as the endorsements and certificates are also copied in the margin of the Register book and duly attested by the Registrar after the work of comparing is done, and as soon as copies and maps, etc., if any, be also filed in the proper book, after which the document is ready to be returned to the holder of the receipt granted for same.

10. When registration was first introduced in the State in 1050, only 6 Registry Offices were opened, i. e., in the 6 principal towns, one in each taluk. The introduction of the system was greatly appreciated by the people who recognised its benefits and, as a result, the work steadily grew. The number had to be increased from time to time, the principle kept in view in locating the offices being the affording of as much facility and convenience to the registering public and to minimise their difficulties and inconvenience as far as possible. There exist now in all 24 Registry Offices working in full swing. Of these 24, it should be noted that as many as 7 are

Expansion of
work.

fresh offices opened since 1090, i. e., after the commencement of the present reign, the object being to increase the facilities of the public in the matter. The average area now served by an office is 61.62 square miles as against 246 square miles in the year 1050. These offices are inspected annually once by the Superintendent who also makes surprise visits now and then.

11. The number of documents registered, year by year, is also steadily on the increase. It has risen from 9,000 in the year 1050 to 44,340 in the year 1090 and to 63,662 in 1103. Of the registrations effected in 1103, the percentage of optional registration is 39.8.

12. The receipts, expenditure and net savings of the department rose steadily from Rs. 15,050, Rs. 8,926 and Rs. 6,124 in 1050 to Rs. 81,921, Rs. 40,708 and Rs. 41,213 in the year 1090, and to Rs. 1,62,353, Rs. 74,886 and Rs. 87,467 respectively in 1103. The percentage of expenditure to gross receipts stood at 46.1 in 1103, as against 59.3 in 1050 and 49.6 in 1090.

13. The Superintendent of Registration and the District Registrars of the Taluk Head Quarters also carry on the functions of the Registrar and the Assistant Registrars of Joint Stock Companies under the Companies' Regulation introduced in the State. They are also notaries public for the purpose of carrying out the provisions of the Negotiable Instruments Regulation also. Charitable Societies registered under the provisions of the Regulation, II of 1088 also come under their supervision and inspection.

14. With the growth and development of the commercial spirit in the people, several trading companies came into existence. A regulation relating to the incorporation, registration and winding up of such companies was first brought into force with effect from 1st Kanni 1081. This is the Regulation IV of 1080. To suit the convenience of the public, the duty of registering the companies was also entrusted to the District Registrars of the Taluk Head Quarter Stations and Cochin. With a view to bring the Company Law in Cochin in conformity with the law in force in British India, the Indian Companies

Act 1913 was brought into force throughout the State from 1st Vrischigam 1097. Rules for the proper working of the Act have also been framed under the said Act. The Act imposes duties and obligations on the registered companies of filing particulars as to their administration and financial working, year by year, and these are filed in the offices of the Registrars and of the Assistant Registrars. There were 88 companies working at the close of the year 1103.

15. Provision has been made in Regulation II of 1088 for improving the legal condition of societies established for the promotion of Science, Arts and Literature for the diffusion of useful knowledge or for charitable purposes. There were 49 such societies existing at the close of 1103.

16. During the year 1103, 34 instruments have been dealt with by the Registrars who are notaries public under the Negotiable Instruments Regulation.

17. The main object kept in view is to render the working of the department as useful to the public as possible. Efficiency is also ever kept in view, and the policy has been to draft men of sufficient training and knowledge to the service of the department. Re-distributions of jurisdictions are also kept in view to meet the convenience of the public in general. Rules are being revised, from time to time, and a new Manual revised up-to-date is under the consideration of the Government. A great feature to be noted is that revenue also is increasing owing to the convenience and facilities afforded to the public.

12. LAND REVENUE ADMINISTRATION.

(By Rao Sahib T. V. KASTURI RANGA AYYAR, B. A., who was for a very long time the Diwan Peishkar, the officer in charge of the Land Revenue Department.)

1. Cochin, like the rest of India, is mainly an agricultural country and the majority of the people are dependent on land for their sustenance. Land Revenue forms the most important and stable item of revenue of the State Exchequer. It is the only direct tax levied in the State.

2. The early history of land-tax in Cochin is shrouded in obscurity. In very early times, the expenses of the Ruling Family seem to have been met from the income from the royal demesnes called Kandukrishi lands¹. The cost of the civil administration of the country was met by levy of taxes of the nature of *sayar* and *moturpha*² and by the sale of such articles as pepper, cardamoms and other spices which were declared exclusive State monopolies. The local administration of the country was in the hands of a military oligarchy of *Nāṭuvālis* and *Deśavālis*,³ etc., who enjoyed local autonomy in varying degrees. They had to render military aid to the Ruler in times of need. The civil administration of the country was not a very expensive affair then and, as military service was an incident of land-holding, no levy appears to have been made on land by the State. When, after the last war with the Zamorin, Natuvalis were divested of the civil and military powers, it became necessary to find

1. Crown lands leased to tenants-at-will or cultivated directly by the employees of the Ruler.

2. *Sayar*=customs and excise duties by sea or land; *moturpha*=a sort of profession tax formerly imposed on artisans, shepherds and owners of shops, looms, oilpresses, etc.

3. The country was divided into Natus or Districts, and Natus were subdivided into desams or villages. The heads of these were called Natuvalis and Desavallis respectively. These were bound to render military service to the Ruler.

funds to finance civil administration and to maintain a standing army. [Hence the levy of the land revenue, as can be seen from the *variola*, a financial statement prepared in 939 M. E. (1763—4 A. D.) Occupied paddy lands were broadly divided into two classes, *viz.*, Government or Pandaravaka lands and private lands or Puravaka Muthalājanmārvaka¹, the proprietary right in the soil of the latter class of lands being vested, not in the Sovereign, but in the private owners called jenmies. The levy of Pattam² and Kanamichavaram³ was made on the holders of Pandaravaka Verumpattam and Kanam lands and three items of levy called (1) Kavalphalam or fee for protection of property, (2) Rakshabhogam or fee for protection of person, and (3) Changatham or fee for maintaining friendly relations, were made on holders of Puravaka lands. In 937 (1761—1762), another tax, Mupra, at the rate of three paras of paddy for every ten para seed-sowing paddy-land, was charged on all Pandaravaka kanam nilams⁴ and on all Puravaka lands held on Kanom, Adima and Anubhogam⁵ tenures, with some exceptions. Parambas were also for the first time charged to revenue assessment from that year. Parambas were broadly divided into two: garden lands with taxable trees and other dry lands with no taxable trees. Garden lands were assessed on the basis of tree tax on cocoanut, areca-nut and jack trees. The latter class of lands was charged to an assessment of 10 per cent of the gross produce in the case of Pandaravaka lands and 5 per cent in the case of Puravaka lands. In the case of garden lands belonging to Puravaka jenmies, only *ettilonnu* or one-eighth of the Pandaravaka rate was charged.

1. Pandaravaka=belonging to Bhandaram or Exchequer. Sirkar lands. Sirkar tenants had no property in the soil till the Settlement Proclamation of 1905. Puravaka denotes the lands which are the private property of land-holders called Jenmies.

2. Rent due from lessees (verumpattom tenants or tenants-at-will.)

3. The proprietor's share of the net produce of land demised by him to his tenants on kanam tenure.

4. Nilams are lands suitable for rice cultivation, while lands not so adapted are called parambas.

5. Grant of land for services rendered or to be rendered. The grant is called anubhogam if the grantee is of a caste superior or equal to that of the grantee; otherwise, it is called adima.

3. Subsequently, a further impost called Nikuthi Phalam was charged on nilams. Homesteads were also charged to a sort of house-tax. In 1791, the Ruler entered into a treaty with the Honourable the East India Company, one of the conditions of which was the payment by the Ruler of an annual subsidy of a lakh of rupees, in consideration of protection from external aggression. To provide funds for the punctual payment of the subsidy, land assessment had to be enhanced in 970 (1794—1795). In 1809, the treaty with the Honourable the East India Company was renewed as a result of the rebellion of the Chief Minister, the Paliath Achan, against the Resident, which resulted in the enhancement of the subsidy to Rs. 2,76,037. This necessitated a further increase of land assessment, which was accordingly effected in 984 (1808—1809.)

4. It is worthy of note that on none of these occasions was a *pymash* or regular survey of lands made, but the amount of tax was fixed only by oral enquiries and personal conferences with land-holders, and hence these settlements are known by the significant name of Kettezhuthu¹. The mode of assessment was governed by no system, the only object being to raise funds to meet the pressing demands which brooked no evasion.

5. The benefits of *Pax Britannica* enjoyed by the State, after the conclusion of the treaty with the Honourable the East India Company, and the dissolution of the old order of local administration, which had by this time been effected, called forth an improved system of administration, and attention was directed to putting the assessing of land, which had become the mainstay of the State coffers, on a satisfactory footing. A regular inspection or Kandezhuthu of nilams and parambas was ordered as per Huknamah² of 28th Medam 989 (May 1814). In pursuance of

1. The early settlements of land revenue were based on hearsay (Kettezhuthu=writing after hearing), and revenue was fixed by simply asking the ryots the particulars of the land. Subsequently, settlement was made after inspection of lands. (Kandezhuthu=writing after inspection).

2. A set of written rules for the guidance of, primarily, revenue officers in olden days.

this Huknamah, the inspection and assessment of parambas was commenced in 990 (1814—1815), and when it was finished, nilams were taken up in 996 (1820—1821). The settlement of parambas was revised in 1012 (1836—1837) and again in 1032 (1856—1857). Even during the Kandezhuthu, the lands were not in all cases actually measured, but only their seed capacity was noted down. Inexperience of officers, the complicated nature of the land tenures and the complexity of the procedure adopted gave occasion to some slight inaccuracies in the accounts. There were also some vexatious imposts payable by the ryots, which were relics of the past. But, judged as a whole, the performance was creditable, and was so pronounced by competent critics.

6. This Kandezhuthu remained in force for over eighty years, when steps were taken to conduct a general cadastral survey and settlement on scientific and up-to-date lines. A Survey Regulation (Regulation II of 1074) was passed and the general cadastral survey commenced early in 1074 (1898). The survey was conducted in an excellent way. The old revenue units of unwieldy Proverthies¹ comprising, on an average, an area of 15 sq. miles, were split up into small sized villages of about 3 sq. miles each. The survey fields were made sufficiently small by triangulation process, the block system being abandoned. Individual holdings were separately demarcated with stones and triangulated. Even comparatively minor bends were recognised for purposes of demarcation. Each land-holder was given the metes and bounds of his holdings, thus saving a lot of land disputes. The survey work was wound up in 1083 (1908).

7. *Pari passu* with the survey, the settlement of the surveyed Taluks was proceeded with. A preliminary field inspection for purposes of drawing up an intelligent and equitable settlement scheme, was started in 1078, and these operations of the three Taluks of Kanayannur, Cochin and Cranganur were finished in 1079 (1903—1904). Based on the results of the preliminary work, a general scheme was formulated and eventually the Settlement Proclamation of 27th Kumbham

1. A Proverthy was an administrative unit in olden days.

1080 (10th March 1905) was promulgated. The salient features of the Settlement are:—

(1) Adoption of the smaller sized villages in the place of the old large, unwieldy panchayats, as the units of administrations, thereby rendering village administration more efficient and satisfactory.

(2) Adoption of the English acre and cent as the standard land measurement in lieu of the old seed measurement, thus enabling every one to know the correct extent of each plot of land.

(3) Fixing of the full State demand on Pandaravaka niloms at half the net produce, which was arrived at by determining the gross produce in paddy, after scientific classification of soils by chemical and physical analysis and by crop experiments, and by making therefrom liberal deductions on account of vicissitudes of season, cultivation expenses, etc.

(4) Converting the demand in paddy into demand in money at 4 as. 7 pies per standard para of paddy, the average price of paddy for the previous 20 years being 7 annas 1 pie per para.

(5) The fixing of the State demand on parambas planted up with cocoanut, areca and jack trees, with reference to the number of such trees subject to a maximum of 60 in the case of cocoanut trees and 480 in the case of arecanut trees to an acre, the cocoanut trees being charged at rates varying from 1 anna to 3 as. 6 pies, according to the suitability of the tracts for the growth of such tree, and the areca and jack trees being assessed at uniform rates of 4 pies and 4 as. respectively.

(6) Parambas not planted with the above-said trees were assessed with very light rates of assessment (beginning with annas two and ending with Rs. 2 per acre) with reference to local conditions, fertility of soil and yield.

(7) Conferring of full proprietary right in soil on the holders of Pandaravaka Verumpattam and Kanom lands.

(8) The fixing of the State demand on Puravaka lands at half of the full or Pandaravaka rates in the case of niloms and at one-fourth in the case of parambas, the settlement in the case of Puravaka lands being made with the Jenmies and not with their tenure-holders.

(9) The Pandaravaka kanom lands were assessed at two-thirds of the full or Pandaravaka Verumpattam rates, and the system of periodical renewals and the recognition of kanom debts were done away with.

(10) The settlement of the lands held under favourable tenures such as Pandaravaka Adima, Anubhogam, Karaima¹, etc., and Karozhivu,² was made in accordance with the principles of the Inam Settlement in the Madras Presidency.

(11) Simplification of tenure by adopting only four, viz., (i) Pandaravaka verumpattom or normal tenure (ii) Pandaravaka kanam (iii) Puravaka (iv) Inam.

(12) Abolition of the many minor cesses and the substitution of one cess of six pies in the rupee of full assessment on all descriptions of lands.

(13) All rights to minerals in the State, whether in Pandaravaka lands or Puravaka lands, were reserved to the State.

(14) Declaration of the Settlement to be current for a period of 30 years.

8. Lands were, as formerly, broadly divided into niloms and parambas. Niloms were classified into 9 tarams (sorts) in all Taluks except Chittur, where, owing to the irrigation facilities, only 7 tarams, with slightly higher rates of assessment were adopted. In Chittur, the assessment ranges from Rs. 2—8—0 to Rs. 9, and in other Taluks it ranges from Re. 1 to Rs. 7—8—0. Payattupattam or dry rates of assessment on parambas with no taxable trees, range from 2 annas to Rs. 2—0—0 in Chittur Taluk and from 2 annas to Rs. 1—8—0 in other Taluks. For a second crop in niloms, half the assessment is charged, but ryots have the option to have the charges compounded permanently at one-fourth the rate.

9. All land-holders have been given pattahs showing details of all lands registered in their names, with particulars of assessment due from them, and every endeavour is made to effect transfer of registry whenever changes occur. An up-to-date

1. Grant of lands for services in temples.

2. Grant of lands tax-free, for services rendered or to be rendered.

system of maintenance of Village and Taluk revenue accounts was introduced.

10. The Proverthies which formed the original units of administration were split into 273 villages during the general survey. Each village has a Parvathiakaran, who is the village headman and the officer in charge of a Proverthi, and he is assisted by one or two Menons or Accountants. In the case of light villages, two or three contiguous villages have been clubbed together and placed in charge of a Parvathiakaran and one or two Menons, according to convenience. The village officials, who had originally the work of maintaining order also in the villages, have now only revenue functions to attend to. They are also pound-keepers and Registrars of births and deaths in rural areas. Although the village officers have lost much of their old parochial supremacy, they still exert much influence in rural areas, and their services are called in on various occasions by all officers and by the public, as devolves on village officers everywhere.

11. The State is at present divided into 6 Taluks:—Cochin, Kanayannur, Mukundapuram, Trichur, Talappalli, Chittur and Cranganur. Cochin and Kanayannur, which were separate Taluks, were, after Settlement, clubbed into one Taluk in 1907. Each of the first five Taluks is in charge of a Tahsildar and the last, of a Deputy Tahsildar, who also exercises all the functions of a Tahsildar. The Tahsildars had originally judicial functions combined with all executive functions. With the starting of Civil Courts, the Tahsildars were relieved of the work of dispensing Civil Justice. The Magisterial functions of the Tahsildars were taken away from them when a separate department of Criminal Justice was organised in 1907, under a scheme of separation of Judicial and Executive functions. The Forest, Excise, Devaswam, Police, Maramath, etc., functions were gradually taken away from them along with the organisation of separate departments to administer them. The Tahsildars are still the chief local executive officers, and they do a lot of work on behalf of other departments such as Excise, Public Works, the Police, Devaswam, Co-operation, Agriculture and Panchayats.

etc. The Tahsildars are also Treasury officers. All Tahsildars and the Deputy Tahsildar are now graduates, and they are given a course of training in survey and accounts.

12. Between the Tahsildars and the village officers are Revenue Inspectors who supervise the work of the village officers and generally help the Tahsildars in their work. Each Revenue Inspector is in charge of a group of villages called a Firkah. The Revenue Inspectors were for the first time interposed between the Tahsildars and the village officers soon after the Settlement, and this has considerably facilitated the revenue administration.

13. The Diwan Peishkar is the head of the Land Revenue Department. In the olden days, there was a Diwan Peishkar stationed at Trichur, and he exercised the powers of Revenue Officer and District Magistrate over the three northern Taluks of the State, the same powers in respect of the southern Taluks being in the hands of the Diwan. Subsequently, a Deputy Peishkar was appointed in the Southern Division to afford relief to the Diwan. This system of having two Peishkars continued for about 30 years. In 1907, the Land Revenue Department was placed under a single head, styled the Diwan Peishkar. The control of the Magisterial Department was placed under a separate District Magistrate.

14. There is no separate Survey office in the State. There is a Superintendent of Survey and Land Records under the Diwan Peishkar. The Land Records establishment was organised in 1908, when the general survey establishment was disbanded, in order to maintain the excellence of the general survey work. The Superintendent is of the grade and status of a Tahsildar and is responsible for all survey, mapping and maintenance work. The maintenance of survey records of all the villages is kept up-to-date by prompt issue of revised records whenever changes occur. The Superintendent is assisted by two State Surveyors and a small office staff. Professional check of the field maintenance work of the village officers is exercised by the Superintendent and the State

Surveyors. The Superintendent also trains candidates in survey, whenever found necessary.

15. To ensure system and continuity of policy, a Land Revenue Manual on the lines of the Madras Revenue Board's Standing Orders has been issued. There is also a Village Manual for the use of the village officers in Malayalam. These Manuals have helped to maintain the efficiency of revenue administration. The important Revenue registers, Settlement registers and Chittahs, are available for inspection by the public at any time.

16. For administrative purposes, lands are broadly divided into assigned lands or occupied lands for Disposal of land. which pattahs have been granted, and unassigned lands or lands at the disposal of Government. Lands at the disposal of Government are again divided into two broad divisions—lands available for assignment on pattah, and porambokes or lands which are not available for assignment. Lands available for assignment were classified, assessed and treated as wastes during Settlement. Tahsildars were authorised to dispose of such lands on application from ryots, in accordance with a set of rules issued on the lines of the Madras Dakhast rules. Porambokes, besides public lands such as roads, lanes, canals, rivers, etc., consist mainly of forests and backwaters. In pursuance of the policy of conserving the State forests and backwaters, assignment in such places was prohibited, and it was specially ordered that porambokes should not be assigned without the Diwan's special sanction obtained in each case. To discourage reclamation of the backwater, an enhanced rate of assessment of Rs. 25 per acre was fixed for the new assignments. Yet large extents of forests and backwaters were assigned whenever there were applications for such areas, and when their assignment was found unobjectionable for conservancy in public interests.

17. There was a change of policy in 1097 M. E. (1921—1922). The food scarcity which manifested itself during the War brought home the conviction that every bit of land suited for the cultivation of food crops should be made

available for assignment. A map of the backwaters was prepared and a marginal line along the shores was adopted, beyond the harbour limits, for purposes of allowing reclamation. In order to encourage people to take up these valuable plots, the acreage assessment was lowered from Rs. 25 to the maximum settlement garden rate of Rs. 13—2—0. For selecting arable lands from the forests, an experienced Forest Officer was appointed Special Revenue Officer, who completed his investigation and submitted proposals for exclusion from Reserved Forests of cultivable lands in the Chittur bit of the Chittur Taluk and in Trichur Taluk. With the reorganisation of the Forest Department, in 1099 the appointment of the Special Revenue Officer ceased and the two Forest Divisional Officers were ordered to do the work of investigation and selection of lands in their respective divisions. Since then exclusions in the Cochin-Kanayannur Taluk and a portion of the Mukundapuram Taluk have been effected. Steps for the assignment of these lands are being taken.

18. The figures given below, comparing the extent of occupied lands at the end of the last two decades, will be found interesting.

Progress of occupation and cultivation.

Occupied lands at Settlement	Acres	
Do at the end of 1093	„	4,79,975
Do at the end of 1103	„	5,01,781
		5,07,470

19. Lands are provided for the landless poor in the form of perpetual leases with adequate safeguards against alienation to land grabbers.

Lands for the landless poor.

20. All revenue assessment is now levied in money. The Parvathiakarans are primarily responsible for the punctual collection of the dues according to the Kistbundi.¹ As under the old system there were arrears left, and as a good revenue administration has, of necessity, to be armed with summary powers for the realisation of its principal item of revenue, a Revenue Recovery Regulation was passed in

1. Calendar showing the amount of revenue payable by each landholder, the number of instalments in which it is to be paid, the Kist or the amount of each instalment and the due date.

1083 (1908) (Regulation IV of 1083) on the lines of the Madras Revenue Recovery Act. The habit of subordinate village officers leaving arrears has now become a thing of the past. The current demand is now collected with promptitude. The total Land Revenue Demand for 1103 (1927—1928) of the State was Rs. 12,33,614, the percentage of collection to demand being 99·87. The small arrears of 0·13% represents mostly the arrears of rent due from the holders of Jenmom lands, which the Sirkar owns in Travancore and British Malabar, where the aid of Civil Courts, in the last resort, has to be invoked to realise the dues from tenants who, on occasions, turn refractory. There was no balance at all in the demand of land revenue leviable from the State. Drastic coercive measures have seldom to be employed for realisation of revenue assessment. In 1103 (1927—1928), 6,335 coercive processes were issued. Of these only in 8 cases were attachment and sale of movables actually effected. Immovable property was attached only in 54 cases.

21. The incidence of land tax to population is Rs. 1—1—7 per head and to occupied area Rs. 2—1—10 per acre. Despite the assessment being light and despite a handsome allowance being made during Settlement for vicissitudes of season, liberal remissions are made whenever there is a failure of crops due to drought, flood or other causes. The remission granted in 1100 (1924—1925), on account of the flood damages of 1099 (1924), was Rs. 78,890—8—9.

22. The wholesome system of Jamabundy or annual overhauling of village accounts, rigorously carried out every year, serves to prevent fossilisation of wrong practices with the subordinates. It also helps to give a tone to the administration.

23. Irrigation works which lie scattered in the State were latterly not attended to with care and promptitude. In order to maintain these works and in order to generally improve irrigation facilities of the State, the irrigation works were in 1083 (1913—1914) broadly divided into two categories, major and minor. All major irrigation works, serving over 200 acres of land and requiring professional skill for their maintenance,

were placed in charge of the P. W. D. and the minor irrigation works were entrusted to the Revenue Department for upkeep. Many works were repaired and many new works, such as bunds, etc., were brought under maintenance according to a programme. This system continued till the end of 1096 (1921) when the minor irrigation works, along with the Panchayats, were transferred from the Revenue Department to the charge of the Superintendent of Panchayats. Among the major irrigation works, the most important productive works are the magnificent anicuts in the Chittur Taluk. These have made the Chittur Taluk the richest and most prosperous in the State. No special irrigation cess is levied from holders of lands included in the ayacut of the systems, but a small addition in their revenue assessment has been made, by placing all such lands in group I. Water cess is levied on new conversion niloms from lands classified as parambas. Water is also supplied to the holders of lands in the adjoining British villages on payment of water cess in accordance with an agreement arrived at by a special Commission composed of the Diwan Peishkar and the Collector of Malabar.

24. The State has a very valuable fishery. The fisheries of the State are divisible into two categories—*inland fisheries* and *backwater fisheries*. The inland fisheries, which are mostly rivers or large reservoirs, are leased by annual auction. The backwater fisheries are the only fisheries in the State properly so called. Backwater fisheries are divisible into two classes: fishery where contrivances fixed to the earth are used for catches and fishery for which there is no fixed contrivances. The fixed contrivances consist of stake nets and China nets. In olden days, there was no control over the planting of nets, and the ignorant Valans, who are even now professional fishermen, planted their nets wherever they chose, much to the detriment of navigation, and consequently of human life. To regulate the fishing operations and to foster the fishing industry, an investigation by a Special Officer was ordered in 1083 (1907) and, on receipt of the Special Officer's report, a set of rules was framed for the registration and assessment of fishing stakes and nets. A small fishery staff was also organised under the Diwan Peishkar to inspect

the fishing sites and to check illicit fishing. A survey of registered stakes and nets was made. Except for a short period, during which the administration of fishery was transferred to the control of the Agricultural Superintendent, it has remained under the control of the Diwan Peishkar. A Fishery Regulation was passed in 1092 (1916—1917), (Regulation III of '92), for the better administration of fisheries. Detailed rules have also been framed for the control of all inland and backwater fisheries. Recently the Diwan Peishkar has submitted a scheme for improving fishery administration and for developing fishing industry by opening fishery schools for fishermen. The scheme is being considered by Government.

25. In order to check unauthorised occupation of Government lands, provision was made in the Conservancy of Government lands, Revenue Recovery Regulation IV of 1083 for dealing with them. As these were found defective in certain respects, a fresh Land Conservancy Regulation was passed in 1096 (1920—1921), (IV of 1096). Encroachments on Government lands are promptly dealt with, avoiding unnecessary severity in charging penalty and ordering eviction. In 1103 (1927—1928), there were 900 cases of unauthorised occupation to be dealt with, of which 134 were ordered to be eliminated, 603 were charged with penal assessment, 21 cases were ordered to be leased to the occupants concerned, their eviction being found not absolutely essential, 51 were assigned in the names of the unauthorised occupants, and tree pattahs were issued in 10 cases, the occupation being planting taxable trees; 81 cases were pending at the end of the year. With a view to helping Municipalities to check encroachments on the valuable Municipal lands, such as roads, etc., which they were authorised to do under the new Municipal Regulation of 1096, a town survey was conducted and the records furnished to the Municipalities. The records of State boundary abutting Travancore and British territories were harmonised after joint verification.

26. The Sirkar or Pandaravaka tenure holders having been given fixity of tenure by the Settlement Proclamation of 1080 (1905), the private tenants' rights, tenure holders were secured the fruits of

their labour by the enactment of the Tenancy Regulation II of 1090. This also secured to the long standing kanom-holders of Jenmies fixity of tenure. This Regulation evoked much controversy and opposition. An enquiry into the working of this Regulation, with a view to judge the necessity for the amendment of its provisions, is now under contemplation. A system of joint registration of lands in the names of the Jenmies and their tenure holders, in order to enable collection of revenue assessment charged on the holdings being made from the tenants concerned, has been sought to be implemented by the Joint Land Registration Regulation II of 1103.

27. To help the ryots to improve their lands, a system of granting agricultural loans was instituted in 1083 (1907-1908). Loans are granted according to demand existing. As there was no statutory provision for grant of loans, an Agricultural Improvement Loans Regulation was passed in 1093 (1917-1918), Regulation IV of 1093. The grant of loans to the ryots has been an immense boon to them. The average annual allotment under agricultural loans is Rs. 20,000. To rehabilitate the people who suffered during the floods of 1099 (1924), a sum of Rs. 1,09,155 was advanced to the sufferers. In commemoration of the 70th birthday of His Highness the Maharaja, Government specially allotted a lakh of rupees for grant of loans to agriculturists. The rate of interest on loans granted in the past years and on those to be granted in the future has been reduced from 6½ to 3%.

28. The weights and measures used within the State were standardised in 1085 (1909-1910). All weights and measures which conform to the prescribed standard are inspected and stamped as fit for use under the supervision of the Tahsildars who have been appointed wardens for the purpose. There is a stamping establishment attached to each Taluk Office. The weights and measures once stamped are subject to re-examination and stamping at fixed periods. The use of unauthorised or unstamped weights and measures is penal. Sufficient stock of approved weights and measures is

maintained in all Taluk Offices and sold to the public at cost price.

29. Government have all along tried to man the service, both ministerial and executive, by men of education and character. The ministerial establishment is now manned almost entirely by men who have at least passed the School Final Examination.

Subordinate Services,

There are seven graduates in arts, two of whom possess the B. A. (Hons.) degree. Besides literary qualifications, passing of special departmental tests is also insisted on. Those who are appointed Samprathies, who are Treasury Officers in the absence of Tahsildars, are given a course of training in accounts and audit in the Office of the Comptroller of Accounts. The Revenue Inspectors are given training in all branches of survey. Recently the office of Revenue Inspector has been specially reserved for graduates. The hereditary system of village service does not obtain here. Candidates for appointment as village officers are selected, just as is done for other services, except that, as far as possible, natives of the villages concerned who are also men of character, wealth, education and influence, are selected in preference to others. It is a rule that candidates for appointment as village officers should have passed a test in Village Officers' Manual and should also have undergone a two months' course of training and passed an examination in Chain Survey.

30. Thus the administration of land in the State is conducted on lines dictated by experience and practical wisdom. They are conducive of considerable benefit to the people and compatible with future development.

Conclusion.

18. THE FORESTS.

(By MR. K. GOVINDA MENON, M. A., (Oxon), D. D. R., the late
Conservator of Forests).

1. The forests of the State are mainly situated in the eastern portion of Talapilli, Trichur and Mukundapuram Taluks and in the southern portion of Chittur Taluk. They extend from the Shoranur River in the north to the Chalakkudi River in the south and are more or less compact except for a small bit in the Malayattur Village of the Cochin-Kanayannur Taluk.

History of the
Forests.

2. Except a few acres of isolated patches owned by private Jenmies, the whole forest area belongs to the State. When the Feudal Chiefs were in power, they laid claims to a large extent of the existing forests. The Paravattani forests—at least a good part of them—were for instance, claimed by the Perumanam Devaswam; the Kodasseri Hills by the Kodasseri Kaimal; the Pothundi Hills by the Kodakara Nair; the Chittur Kanam by Tiruttil Achan (now represented by Chondath Mannadiyar); and so on; but they all came into the possession of the State between the years 1760 and 1780 corresponding to 935 and 955. The State, however, had not had undisputed possession of the whole area till a long time after. A portion of the Pothundi forests was claimed by Nellikal Edam Achan of the Palghat Rajah's family in 1813, but the Commissioner appointed by the British Government to settle the dispute decided the case in favour of Cochin. In 1853, Coimbatore claimed Parambikulam; again, the Commissioner appointed next year to adjudicate the case decided it in favour of Cochin. Malabar then claimed the same tract, and this claim also was disallowed by the Commissioner in 1893. The Valia Nambidy of Kollengode subsequently claimed Parambikulam, and the arbitrator appointed decided the matter in favour of Cochin. Travancore claimed the whole Idyara Valley and the whole of the forests to the south of the Chalakkudi River; the former claim was decided in favour of Cochin in 1884, and the latter against her in 1886. Claims were raised on

behalf of certain British Jenmies to the north of Nelliampathies from Manjakooty to Vittanasseri and to portions of the eastern Machad and Paravattani forests; these claims too were decided in favour of Cochin in 1888. Cochin has thus succeeded in maintaining her title to almost the whole of the disputed forest area.

3. In June 1915, the Valia Nambidy of Kollengode put forth his claim to the forests, known as Govindamala in Nelliampathies, and a compromise was effected in November 1922, giving the jenmam title of the area to him under the Cochin Government. Again the Kavalappara Mooppil Nayar claimed in 1920 a portion of the Medugal forests and the matter was amicably settled in June 1923, by assigning to him an area of 666.44 acres on jenmam and verumpattom tenure by exclusion from forests. Cochin is thus now owning the whole of her forests undisputed.

4. There has been no regular survey of all the forests in the State; but, from a rough calculation made from the maps of the Government of India Trigonometrical Survey, their area is estimated roughly to be about 585 square miles or 41 per cent of the total State-area of 1417½ square miles.

5. A separate department to work the State forests was first organised in or about the year 1835. During the time of Mr. J. C. Kohlhoff, who was the head of the department from 1880 to 1899, the Chief Forest Officers were the Conservator of Forests, and an Assistant Conservator and a Ranger. The Assistant Conservator, under the general supervision of the Conservator, was in immediate charge of the Machad, Paravattani and Palappilli forests, including the Teak plantation in Palappilli, while the Conservator himself remained in charge of the remaining forests, such as Kodasseri, Athirappilli, Nelliampathies, Parambikulam, Pothundies, Malayattur, etc., and of the State elephants and depots; and the Ranger was a sort of Personal Assistant to the Conservator in matters executive.

6. In May 1899, Mr. V. Alwar Chetty of the Madras Forest Service succeeded Mr. J. C. Kohlhoff as Conservator. He split

up the whole of the forests into three divisions, of which one was placed under the Assistant Conservator and the other two under two qualified subordinates, designated Divisional Forest Officers. In May 1902, a Personal Assistant to the Conservator was appointed in the grade of Assistant Conservators. In October 1902, the Forests were re-divided into two divisions, each in charge of an Assistant Conservator, and the post of the Personal Assistant was abolished. In June 1906, two Divisional Officers were created under the two Assistant Conservators and the Rangers were placed in charge of the important sub-divisions under them.

7. Since then there had been several reorganisations of the department till 1924, when the organisation of 1902 was reverted to with slight modifications. The whole forests were divided into two divisions, the northern and the southern. The former comprised the Machad, the Paravattani and the Pothundi forests including Chittur Kanam, and the latter of Kodasseri, Palappilli and Orukomban working circle. Of the three Rangers, one was styled Plantation Ranger and attached to the Conservator's Office and the other two were attached to the divisions with no territorial jurisdiction. They are Executive Assistants of the Divisional Forest Officers. The Assistant Conservator, who had been appointed Special Revenue Officer and the Working Plan Officer were made Divisional Forest Officers. The duties of the Special Revenue Officer were merged in those of the two Divisional Forest Officers.

8. There was no code of written forest law so to speak till the year 1080. The administration of the
 Forest Law. forests had till then been in some way hampered for want of a special law to strengthen the hands of the officers of the department. Regulation III of 1080 was accordingly enacted in 1905 on the lines of the Madras Act V of 1882. This Regulation was since amended thrice by Regulation VII of 1093, IV of 1095 and I of 1100. Almost all the forest area was reserved under Regulation III 1080, and several sets of rules were framed under it to protect the interest of the Darbar in the forests. These rules regulate, among other matters, the demarcation and settlement of forest areas, the protection of reserved and unreserved areas, the felling and removal

of monopoly trees, the transport and floating of timber, hunting, shooting, fishing, etc., in the reserved forests. The rules also concede ample privileges to the ryots, such as the free grazing of cattle except goats and elephants, free removal in head loads of dry fuel, fencing materials and other produce for domestic and agricultural purposes. With the publication of the preliminary notification under Section VIII of the Forest Regulation proposing reservation of forests, a Forest Settlement Officer was appointed in 1084 to settle the claims of private individuals to rights of way, water course, etc., over any portion of the areas so notified. Exclusions to the extent of more than 4,000 acres were made from the area by the Settlement Officer, and they were made available for assignment, and the rest was finally notified as reserved forests under Section XII of the Regulation VII of 1093.

9. During the earlier part of the administration of the department, the methods of working of the forests were (1) the Permit or the Kuttikanam system for cutting and removal of timber other than teak, rosewood and ebony by individuals or public bodies for bonafide use, (2) the collection of teak, rosewood and ebony by departmental agency and (3) the removal of dry fuel and minor forest produce from each forest by highest bidders.

10. From 1899 the collection of all timber including teak, rosewood and ebony through contract agency was introduced, by which the contractor was paid specified collection charges for cutting and delivery of timber in the Forest Depots. Timber so collected was sold in small lots to individuals or, in large quantities, on purchase contracts to contractors and public bodies.

11. Coupes worked on seigniorage system were also opened in places where such system was advantageous. Mature trees of marketable size in the coupes were marked and sold by public auction or tender. Dry fire-wood was allowed to be collected and removed on permits issued by departmental agency. Bamboos were allowed to be removed on permits issued by the department originally; but this system was done away with and

the contract system was introduced. Minor forest produce continued to be removed under the auction sale system.

12. The services of the Jungle Tribes are being utilised to a great extent for all forest work, for elephant capturing operations, etc. As an act of encouragement to them, they are given presents annually at State cost, the distribution of which had been graciously effected by His Highness the Maharaja himself on several occasions, an honour they highly priced. They are also given free from forests all produce they require for their own consumption.

13. With a view to provide against the deterioration and for the improvement of the capital value of the forests, steps were taken by Mr. V. Alwar Chetty for the preparation of Working Plans; but for some reason or other he was not able to give full effect to them. The accessible forests, for instance, were not given that rest that they required, but continued to be worked almost throughout his time. Nor were any Working Plans prepared for any of the forests. It was only in 1907 that any real rest was given to the over-worked forests and any attempts to prepare Working Plans seriously thought of. The forests were since then reconnoitered and Working Schemes prepared for several of them during the years 1907 to 1911. Though such schemes were framed, they were not considered quite adequate since they were prepared without the forests having been regularly surveyed. Since, however, regular survey of all the forests would involve heavy and unnecessary expenditure, it was decided to enlarge the topo maps of the great Trigonometrical Survey and insert details in the same. Accordingly, the maps were enlarged. With the help of these maps, the preparation of Working Plans was taken up and plans for some of the forests were framed. But, then, obstacles arose in the way of this work in the shapes of claims from certain private individuals to a portion of the area under operation and from the necessity to select and exclude areas for the cultivation of food crops. The claims have been disposed off and, for the areas which had their exclusion works completed, the preparation of Working Plans is proposed to be started at once.

14. Till the year 1081, for want of transport facilities, the forests known as "Orukomban Working Circle" were not worked; they remained as virgin forests. Only the other forests were worked, the chief means of transport therein being elephant labour, pack bulls, carting, floating and rafting.

Means of transport of Forest Produce.

15. The virgin forests of the O. W. C. were first inspected in the year 1901. A preliminary reconnoitering of that part of the forests was at once conducted to find out the extractable quantity of timber that existed there. As the results of that survey were very hopeful, the Forest Tramway Scheme was put through. Construction was completed in 1905 and the Tramway was opened for traffic. The valuable species of timber of the forests tapped by Tramway began to be extracted and transported to sale depots in the plains and sold there to the best advantage. The figures on the working of the Tramway are given as an Appendix to this chapter.

Tramway.

16. As the quantity of timber in the forests tapped by the Tramway began to get reduced, the Darbar began to feel anxious about the maintenance of the future of the Tramway. Steps were therefore taken in 1915 to see if the Tramway could not be used for purposes other than the transporting of forest produce mainly. It also contemplated the formulation of a scheme for the diversion and extension of the Tramway to Valparai, the chief object in doing so being to open up fresh areas of forest lands hitherto unworked and to bring in fresh traffic to the Railway and trade to the port of Cochin. It was also expected that the above scheme would help other important schemes like the Hydro-electric Scheme, the power of which was expected to be utilised for the proposed bamboo pulp and paper factory and other important industrial concerns which were all interconnected. A proposal for the taking on lease of the British forests adjoining the Tramway had also been in view. These schemes, however, did not materialise as the times were not favourable and as they were costly and complicated with other matters; hence the question of extension of the Tramway

was dropped. To keep the Tramway going it was therefore decided to work down all the teak and rosewood topplings, of the worked coupes and also extract and transport timber from as many new coupes as possible. The worked coupes which had resting periods of 10 years were again taken up for the extraction of such trees as had become exploitable in the period. As the first reconnoitering of the O. W. C. forests was conducted in 1907, and as no re-stock-taking had been carried out after that, it was decided by the Government in 1928 that a fresh stock-taking should be conducted with the object of ascertaining the exact quantity of the valuable species of timber available in the locality. On this quantity would depend the period of maintenance of the Tramway. The reconnoitering works were started in September 1928, and it is reported that the results of the investigation so far finished would justify the continuance of the Tramway for a period of not less than 4 years more. The exact period can be definitely gauged after the reconnoitering works are completed.

17. With a view to make the area under food crops keep pace with the growth of population and render it as self-supporting as possible, it was decided by the Government in recent years to make available for cultivation such areas as could advantageously be excluded from the forests. The exclusion work was accordingly started in 1924. Three Taluks were completed and work in the other two is in progress. The areas excluded so far cover about 12,000 acres. It is hoped that, when exclusion works are completed, there will be 15,000 acres made available.

18. With the increase in the area for occupation and for the raising of food crops, there will naturally be a demand on the part of the ryots for more land to meet their other agricultural requirements as well. To meet this legitimate demand, the extent of Village Reserves in almost all the villages have been increased manifold. When the exclusion work is completed, it is hoped that there will be one acre of Village Reserve for every four acres of paddy lands. This extent, supplemented by the parambas already in the possession of the ryots

is expected to be ample to meet all their agricultural requirements.

19. During the time of Diwan Sankunny Menon, the Nelliampathi Hills attracted foreign capitalists, and the place was thrown open for coffee cultivation. Between the years of 1862 and 1870, about 9,420 acres were leased to various companies and private individuals. There existed at one time in the locality 19 very flourishing estates, of which only one was owned by a native of Cochin; all the rest belonged to foreign capitalists. Owing to want of a proper outlet, the place began to go down to such an extent that at present there are only 5,985 acres under coffee cultivation.

20. Tea had been found by experiment to be suited to this place beautifully. His Highness' Government realised that, until and unless a proper outlet is provided, no capitalist would come forward to invest funds and develop the country which has a bright future before it. It has therefore been ordered to construct a good Ghat Road with easy gradients. Works in this direction have been begun already, and the road will be available for use ere long. As soon as it was known that the Darbar had decided to open up a proper road to these hills, applications for lands in the area began to pour in; but His Highness' Government decided to postpone the disposal of these applications as better rates than now tendered are likely to be received for these lands.

21. Forest areas of poor growth were thrown open for rubber cultivation. The first Plantation for Rubber cultivation. rubber was opened in Palapilly in 1905 which was soon followed by another in Vellanikara in Paravattani. Encouraged by the satisfactory results of these plantations, further areas in Palapilly and Sholayar Valleys were again thrown open for the purpose. They were purchased and opened up by European planters. An area of 1,000 acres in Vaniampara was offered to and taken up by "Vaniampara Rubber Company, Ltd.," restricted to bona fide Cochinites alone. The particulars of areas now under

rubber cultivation leased from Reserved Forests are given below:—

Name of the Estate	Extent	Annual quit rent	Remarks showing Rubber, Coffee, etc.
Pudukad Estate ...	1,085'15	2,170 4 10	Rubber
Mooply Valley Estate ..	5,486'73	10,469 11 4	do
Chemony Valley Estate ...	665'33	1,330 9 7	do
Vellanikara Estate ..	1,002'60	1,505 1 10	do
Echipara Estate ..	952'64	1,905 4 5	do
Cochin Sholayar Estate ..	1,250'00	2,500 0 0	do
Vaniampara Estate ..	1,000'00	2,000 0 0	do (70 acres with coffee also)
Thuthampara Estate ...	300'00	600 0 0	Coffee
Malakkipara Estate ...	2,135'65	4,271 4 10	Tea etc.
	13,878'10	25,852 4 10	

22. The first attempt at artificial re-generation in the Cochin State Forest Department was commenced in Palapilly in the year 1047. This work in Palapilly was continued till the end of 1063, when the acreage of the Plantations came up to 835 acres. The old Arattukadavoo Teak Plantation of 100 acres in Malayattur was formed between the years 1060 and 1065.

23. A systematic attempt at artificial reproduction was commenced by the present writer who was the Conservator of Forests from 1087 to 1104. Anticipating a shortage of teak which was likely to occur through the depletion of the natural forests, the formation of Teak Plantation in Chettikulam was started in 1087. Besides teak, an attempt was also made to know if sandalwood would thrive when mixed with teak. The

experiment proved a success and the annual introduction of sandalwood plants mixed with teak was taken up. In the years 1088 to 1089, an area of 76.97 acres was planted up with teak in Chettikulam. The success achieved during the years 1087 to 1089 in planting work induced the Government to commence at once a cut and dried scheme of regeneration work under a proper plan. All those denuded forest areas and all such areas as are covered with unmarketable and miscellaneous inferior species were arranged to be planted up with teak.

24. Till 1089, all works connected with planting were conducted departmentally. In 1090, contract system was introduced for the first time and the deviation has proved a great success, besides effecting a good saving to the department. In the contract system, all works preparatory to planting were done by the contractor while, for planting, he supplied labour and the department executed the works. From the year 1081 to the end of the year 1103, an area of 1,651.80 acres in the Southern Division were planted up with teak, sandalwood and other superior species. The planting centres were mainly in Kodasseri and in Palapilly sub-ranges.

25. Artificial reproduction work was also started in the Northern Division in the year 1100. A total extent of 389.64 acres in the Northern Division, in the three centres of Wadakkancherri, Puthur and Pattikad, was stocked with teak in the years 1100 to 1103. The total extent of the new plantations opened in the two divisions together, from 1081 to the end of 1103, is 2,041.44 acres. Of this, an area of 1,956.74 acres was stocked with teak and other superior species during the rule of His Highness the present Maharaja who took a keen interest in this work. Most of the newly opened plantations were formed on denuded forest areas which consisted of hard cattle-trodden soil over-run by grass and lantana bushes. To afforest these areas, deep soil working, removal of grass with roots, etc., were essential. These obstacles necessitated an increase of expenditure in the formation of plantations, which was no doubt in a great part recouped by the sale of forest growth. Of the total extent of 2,041.44 acres of plantations opened from 1081 to the end of 1103, an extent of 1,247.38 acres was planted up

departmentally at a cost of Rs. 32,860—15—11 or approximately at Rs. 26—6—0 per acre. From these areas, which were worked up departmentally, a sum of Rs. 31,983—10—10 or approximately Rs. 25—10—0 per acre was realised by the sale of forest growth.

26. In the year 1100, the Taungya system of planting was tried for the first time on a small area of 58.50 acres in Chettikulam. This system proved a very efficient and economic method of forming Teak Plantations. The condition of the plants raised under this system was also found to be quite encouraging. Endeavours were, therefore, made in 1101 to introduce this system on a larger scale. Of the total extent of 2,041.44 acres of plantations opened from the year 1081 to the end of 1103, Taungya plantations alone figure 794.6 acres.

27. Dibbling of sandalwood seeds was tried during the years 1091 to 1097 on an extent of 25 acres in Kanjirankode Reserves. That plantation is now in a thriving condition.

28. In the year 1090, Mahogany (*Swietenia macrophylla*) was first tried to be introduced in the Teak Plantations in Chettikulam. As it was found to be a fast grower and hence to overtop teak, the idea of interplanting it with teak was given up from the year 1093. Sandalwood which was first introduced in Chettikulam Plantations in the year 1087 is now found to thrive well in all our plantation areas. The best soil for sandal is found to be a fair brown sandy gravelly soil. Very little tending is found to be necessary for sandal. In fact, it prefers being unweeded. Where there are bamboo clumps and lantana bushes in plantations and around dense thickets, sandal plants of all sizes, up to over 15 feet in height, are now found. Birds assist to disseminate the seeds of sandal widely.

29. In the course of the next half a century, these newly opened plantations will be getting ready for the axe, and it will then become evident how paying the undertaking has been financially and what a work of general utility and necessity this opening, particularly of teak plantations, really is.

30. The capture of elephants in pits had been practised in the State from time immemorial. All the
 Elephants. elephants so caught were the property
 of the Sovereign. In 1890, the Keddah

operation was tried for the capture of elephants and a herd of 7 elephants at a comparatively small cost was caught on that occasion. But owing to the scarcity of areas which afforded facilities to Keddah operations, the system could not be tried later on. There are now ten elephants under the department.

31. The proper care and treatment of elephants has always received due attention from the Darbar. Originally, Kopprambil Nambiyars were in charge of all State elephants. The members of that family were experts in the capture and care of elephants, and of their treatment when sick. As they were not full time officers, their services were occasionally requisitioned by owners of elephants in other parts of this coast. Their duties consisted in supervising the capture and training of elephants, in taking preventive and remedial measures towards the health of elephants, and in attending on His Highness the Maharaja at State processions and on other public ceremonial occasions with the required number of elephants in his charge. With the re-organisation of the department by Mr. V. Alwar Chetty in 1079, the services of the Kopprambil family were dispensed with, and all the elephants were placed under a Veterinary Doctor. This innovation did not work satisfactorily, and the old system was therefore reintroduced by His Highness the present Maharaja in 1099 and the Kopprambil family was restored to its former status.

32. The policy of the Government has since 1086 been to engage the services of trained subjects of the State in the department. The members of the upper controlling staff have Executive and Protective Staff. European training or training in the Forest College at Dehra Dun or Coimbatore.

33. During the latter part of the year 1092, a scheme was introduced to get the protective staff of the department trained in forest work, as was being done elsewhere, since it was practically found that the trained upper controlling staff could not achieve the desired results out of a lower subordinate staff of untrained men. It was, therefore, proposed to get some of the lower subordinates trained in any of the Provincial Forest Schools of British India; but the authorities of the Provinces concerned were found reluctant to afford necessary training to

Cochin men, in as much as the requirements of the Local Governments had to be satisfied first. It was therefore decided to open a Forest Training School at Trichur to train the existing Foresters and Forest Guards of the department and to keep a supply of a reserve of trained private students. Accordingly, five sessions of the training classes were held ; and six Foresters and 16 Forest Guards were got trained in the School.

34. The housing condition of the Depressed Classes before His Highness the present Maharaja ascended the Musnad was deplorable. Several families were without any permanent places for habitation. His Highness' solicitude for the welfare of his subjects naturally extended to the poor Depressed Classes as well. His Highness' Government ordered that the members of the Depressed Classes should be given on lease one acre per head for habitation and cultivation from such portions of the Reserves as are fit for the purpose. Several have taken advantage of this Government notification.

35. The pay and prospects of the controlling and upper subordinate officers have been from time to time improved. But the hard lot of the lowest subordinates of the department remained till recently unaltered. The question was important but heavy, and required some benevolent thought and benign consideration of the Sovereign for a suitable and an all-round change. His Highness the Maharaja was graciously pleased to make his Seventieth Birthday Anniversary eventful in the expression of His Highness' growing and anxious feelings for all the low paid subordinates in every department of the State and granted the Memorable Boon of raising the pay of the lowest subordinate of the State to a minimum of Rs. 10.

36. With a view to give better rights to owners of private lands on royal trees, certain concessions were granted by the Darbar in 1088. But these did not go far enough, as certain restrictions still existed in the way of the subjects enjoying the full benefit of those concessions. His Highness realised the disabilities and, in his growing anxiety to grant more rights and better privileges to his loyal subjects, wherever possible, made His Highness' Seventieth Birthday Anniversary a fitting

occasion to grant the valuable boon of completely abolishing the monopoly on royal trees which, from time immemorial, had been exclusively the property of the Government wherever grown. The abolition of the monopoly right is a matter of far-reaching economic importance, in that it is expected to give ample scope to the subjects to improve their condition by growing such valuable trees which have been neglected or destroyed for lack of interest in them. The economic importance involved in this boon of His Highness far outweighs any other ephemeral consideration.

37. It will be seen from the history of the department detailed above that, during the glorious reign of His Highness the present Maharaja, for the last 14 years, definite policy had been adopted (1) to bring in extensive available forest area under food crops cultivation, especially paddy, with a view to make the State as much self-contained as is possible in the matter of rice, which is the staple food of the population, (2) to increase the acreage of plantations, which has been done to the extent of more than 2,000 acres with teak, sandalwood and other valuable species which in course of time will be valuable assets to the State, (3) to develop the long-neglected Nelliampathies which have great possibilities before it as a tea-planting area, (4) to find out and gauge correctly the potentialities of the O. W. C. forests tapped by the Tramway so as to justify its continuance without loss to the Darbar, (5) to give habitations to the erstwhile homeless Depressed Classes with a view to ameliorate their social and economic condition, and (6) to better the pay and the prospects of the subordinate staff of this department.

APPENDIX

Statement showing the figures on the working of the Tramway.

Revenue			Expenditure		Remarks
Year	Revenue from timber etc. tapped by Tramline.	Expenditure on timber etc. tapped by Tramline.	Tramway maintenance and capital,		
			Maintenance	Capital	
			(a)	(b)	
1	2	3	4	5	
1077	..	..	..	1,31,000	
1078	..	...	...	1,31,314	
1079	..	..	...	1,37,552	
1080	..	...	..	2,54,627	
1081	...	...	..	3,41,184	
1082	2,38,837	79,090	..	4,38,758	
1083	2,57,195	2,51,845	1,36,926	3,65,091	
1084	4,04,478	1,67,526	1,27,377	86,300	
1085	5,51,368	2,00,653	1,20,498	65,965	
1086	4,96,310	1,91,723	1,35,975	17,902	
1087	3,21,978	1,42,689	1,23,339	..	
1088	4,25,480	2,31,496	1,22 800	...	
1089	3,99 604	2,40,554	1,23,060	..	
1090	4,06,459	1,43,784	91,700	...	
1091	3,72,417	1,21,555	96,834	6,782	
1092	2,35,053	1,71,897	1,05,091	20,878	
1093	3,66,364	1,29,810	73,395	15,503	
1094	3 62,908	1,42,241	89,329	12,854	
1095	3,59,163	91,618	84,145	42,540	
1096	2,41,167	73,705	1,32,890	9,562	
1097	1,95,801	54,356	1,33,742	8,557	
1098	2,19,155	73,356	1,27,378	368	
1099	2,09,422	84,432	1,37,776	...	
1100	2,13,201	75,152	1,63,954	1,560	
1101	2,39,402	64,208	1,69,814	...	
1102	3,06,848	67,308	98,500	...	
1103	1,68,433	29,096	1,11,548	...	
Total	69,91,043	28 33,040	25,06,071	20,88,367	

14. FOREST TRAMWAY.

(By Messrs. E. C. KING, Tramway Engineer, and K. GOVINDA MENON, M. A., D. D. R., the late Conservator of Forests).

1. The main block of forests worked by the tram-line is the Parambikulam teak area, situated in the far eastern regions of the State Forests. Picture to mind a vast mass of forest, thickly grown with every sort of vegetation in all stages of growth, affected by every conceivable kind of natural influences, injurious and beneficial, and by an annual visitation of a fierce conflagration, and infected with wild beasts of all sorts, characteristic of the climate, one has then a fair idea of the type of forest opened out by the tram-line. That is about the deciduous area. The shola forests differ from it only in the constitution of the crop and in the density of growth.

2. The total area that is tapped by the tram-line is about 128 square miles, comprising 65 of deciduous area and 73 of shola growth. Out of the former, about 17 square miles, chiefly in the eastern-most extremity, contained teak. The whole plot contained several other marketable species of timber.

3. Sporadic fellings had been done in this area in former years, with the intention of taking down the produce along a northern route, circuitous but through Cochin territory. The experiment resulted in total failure, and the contractor who undertook the work suffered considerable loss. Later on, a few logs were tried to be taken down the main Chalakkudi river, along the western route. But, in spite of the large amount of elephant labour put in, the difficulties that had to be contended against on the course were so numerous and at times insurmountable that the work was found not only not paying, but the route all but impracticable. Works were, therefore, never resumed till a later date.

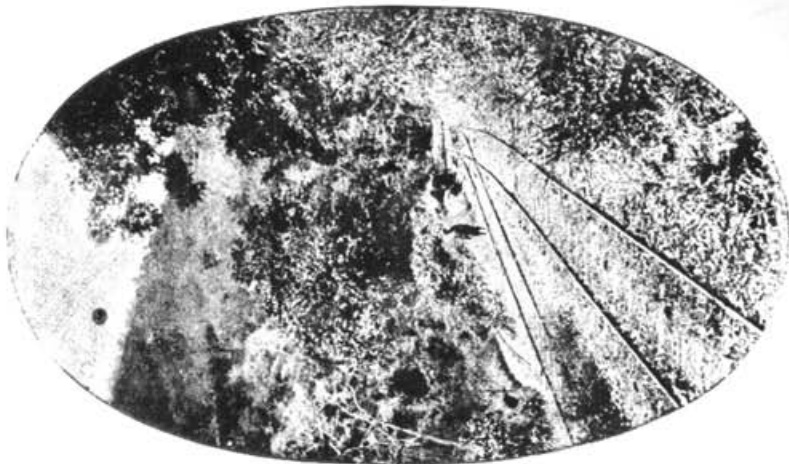
4. In 1900, a special Engineer was appointed to inspect the land and river routes westward and to advise the Darbar as to the best way of bringing down timber from these luxuriant

virgin forests: He went over the whole area, carefully and intelligently instituted a comparison between the two courses and, in a well-considered report, condemned the water-way and pronounced his opinion in favour of opening a tram-line. The services rendered by Mr. R. E. Hatfield to the Darbar in these preliminary investigations, and in the construction of the line deserve special mention.

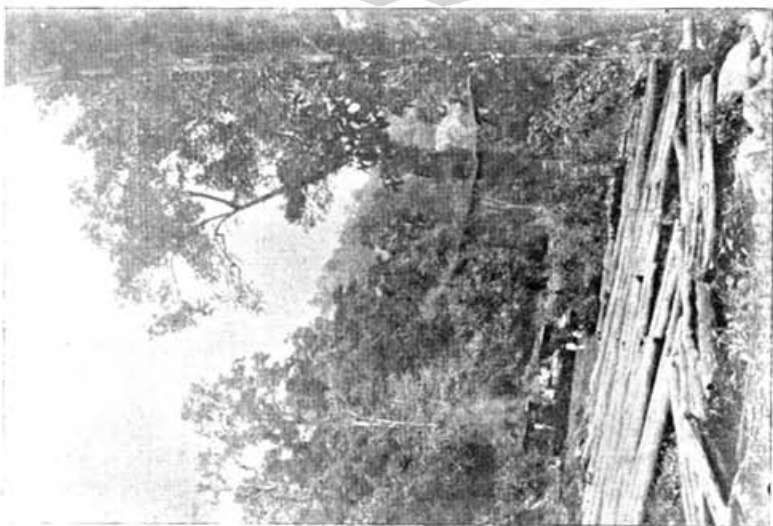
5. The country is very hilly, run over by low and high ridges in all directions. The whole area
Nature of the line. can be divided into four sections, which may be called the Parambikulam valley, the Karapara valley, the Kannamkuzhi valley and the Anapandan valley. The length of the line is a little over 52 miles. The line is divided into three sections. At mile 21, the end of the first section, there are three rope inclines, the longest of them is more than half a mile and the total over a mile. The steepest has a gradient of 1 in 3. From the top of these inclines, the line descends by means of ten reversing stations to mile 24 and thence on a slight upgrade to mile 26½, the end of the second section. Here are two rope inclines of a length of a mile and a half. The lines descend from the top of the ridge by means of five reversing stations to mile 30, to mile 32 by three more reversing stations, and thence by an almost level line to mile 50. The rope inclines are worked by gravity, a descending load dragging up the empty trucks. The wire rope passes twice round a horizontal wheel on top of each incline, this wheel being bracked by two independent rim bracks. The diameter of the steel wire rope is one inch.

6. The tramway train leaves the Loco Yard at Chalakkudi and goes to Anapandan at one stretch. Then the inclines commence. Of the five, the Komalapara and Kavala inclines are the steepest. The Kavala incline commands a wide and picturesque view which cannot but strike the admiration of the sightseer. Travellers from other lands have rightly named the Kavala incline as one of the wonders of the world.

7. The cost of constructing the line came to about 20 lakhs of rupees. There are 254 bridges and culverts. The large bridges are made of iron girders. There are in all eight locomotives, one of 100 H. P and rest of 50 H. P.



A part of the tramline.



Loading logs on tram-trucks.



Tramline: Work on the Incline.



Floating logs.

8. There are workshops at Kavala and Komalapara to attend to urgent repairs to the rolling stock and bridges. Besides these, there is a central workshop at Chalakkudi equipped with up-to-date machinery and appliances. Workshops and rest houses, etc. Articles of furniture, etc., also are manufactured here and supplied to the several offices of the State and also to outside parties. The workshop is under the supervision of a Foreman. Here apprentices are taken for training.

9. For the convenient accommodation of the officers of the department and also of distinguished guests and visitors to the hills, there are 4 Rest Houses at the principal centres of Kavala, Komalapara, Kuriarkutti and Parambikulam. There is telephone communication between Chalakkudi and Parambikulam. There is an Itinerary Dispensary under the charge of a qualified medical man for attending to the needs of the workmen on the line and on the hills. For the benefits of the coolies, adequate arrangements have been made to supply them with provisions at different centres. The whole Tramway Department is under the management of an Engineer under the direct control of the Diwan.

10. To take the figures of 1104, the working charges of the line come to Rs. 1,12,000 while, on the receipt side, the amount is Rs. 1,43,000. For the extraction of timber from the inaccessible parts, the existence of the tramline has been a necessity. Apart from that fact, it is giving work to a great number of people. The climate of Chalakkudi is invigorating and the water of the river is pure. The Stoneware Factory is located here. There is ample scope for the village to thrive and advance in commercial prosperity.

15. EXCISE AND CUSTOMS.

(By Mr. C. V. ANTONY, B. A., B. L., the late Superintendent of the Excise Department and now a Judge of the Chief Court).

1. The department was formed at the end of the year 1075. Prior to that, there was only a Salt Department which looked after the suppression of salt crimes, for which purpose a temporary force, consisting of 7 aminadars, 9 petty officers and 65 men, was engaged for 6 months every year. There was no special law for the guidance of this force, and the work was done under section 38 of Regulation III of 1010 M. E. The inspection of salt stations and bankshalls was conducted by the Superintendent and the Inspector, who was employed solely for inspection work. All the other branches of revenue, now controlled by the department were directly administered by the Diwan's Office.

2. In 1075, Mr. Fenn, the then Superintendent of Salt, retired, and he was succeeded by Mr. H. W. M. Brown, who was a trained officer of the Madras Excise Department and whose services were lent to the Darbar by the Madras Government. Shortly after Mr. Brown's advent, the whole of the present activities of the department *viz.*, Abkari, Salt, Opium, Tobacco, Marine and Customs were placed under his control. The whole department was reorganised and the men were put in uniform. Subsequently, the Opium Regulation was passed in 1076, the Abkari Regulation in 1077, the Ports Regulation in 1082, the Salt Regulation in 1083 and the Tobacco Regulation in 1084. The last reorganisation of the department was made in the year 1096.

3. The administration of the department is conducted by an officer styled the Superintendent of Salt, Abkari and Customs Revenue, who is the Head of the Department, subject to the control of the Diwan. The collection of revenue alone is carried on by the Revenue Department under his supervision. The

system of abkari administration here is exactly the same as that obtaining in Travancore. It differs from that of the Madras Presidency in that the Excise Department there looks only after the detection and prevention of crimes and has nothing to do with the collection of Excise revenue, auction and closure of shops which are done by District Collectors and their deputies. For purposes of administration, the State is divided into six Taluks, *viz.*, Kanayannur, Cochin and Cranganur, Mukundapuram, Trichur, Talappalli and Chittur. Each Taluk is presided over by an Inspector and is composed of certain number of ranges, which form the units of administration. Each range is under the charge of an officer called Aminadar, who is assisted by a certain number of peons in his work of patrol, tree-marking, prevention and detection of crimes, etc. The immediate superior of an Aminadar is the Taluk Inspector, who exercises supervision over the former. The Superintendent is also the Chief Port Officer of the State. He is assisted by the Deputy Superintendent of Sea Customs at Malipuram who is the Port Officer and the Receiver of Wrecks.

4. The revenue of the department is derived from Abkari, including ganja, salt, opium, tobacco, Marine and Customs. These heads will be Sources of revenue. dealt with where needed in the order in which they are here stated.

5. The system in force originally was the farming system, which was in vogue in the Madras Presidency. Under this system, the monopoly of manufacture and sale of liquor in a certain area was granted in return for the payment of a lump sum, the monopolist being allowed to manufacture how and when he pleased, to open as many shops as and at whatever places he pleased and to sell at whatever price he chose. This system, was gradually replaced by the introduction of what is known as the "Independent shop system" and by the establishment of a Central Distillery for manufacture of arrack at Trichur. The system of independent shops came into vogue throughout the State since 1092. Under this system, the number of toddy and arrack shops for each year is fixed by the Government and the privilege of sale therein is disposed of

by auction. Along with the introduction of this system regarding toddy shops, the "Tree-tax system" was also brought into force. The revenue from toddy consists of tree-tax and the rentals obtained in auction, and that from arrack consists of the rentals of shops and the duty which is levied on each gallon of arrack issued from the Trichur Distillery or the under-bond Warehouse which has been established at Ernakulam. The privilege of manufacture and supply of arrack in the Government Distillery at Trichur is given on contract, and it is the contract-supplier who has established the bonded Warehouse at Ernakulam.

6. The revenue from foreign liquor is derived from the fees fixed for the licenses which are of different varieties. No duty is levied on foreign liquor since it has already paid duty on import into British territory. Foreign liquor may be imported into the State by private persons for their own consumption without paying any fee.

7. Till the year 1098, pure rectified spirits like foreign liquor was being imported into the State by licensees. In 1098, the department undertook to manufacture this spirit in the Trichur Distillery as an experimental measure, and the attempt proved to be a success. All rectified spirits now required by licensees are supplied from the Trichur Distillery at the tariff rate of duty, and the Darbar now derives a substantial income from this source. The State Medical and Veterinary Departments however are charged at the concession rate of only 10 % of the tariff rate.

8. The Government salt depot is located at Malipuram. It is a port in the State. It is, however, an open roadstead without proper landing facilities. It is resorted to only during the monsoon months, when the shipping from Cochin takes shelter at the smooth water anchorage known as the Narakal mud bank. The Customs Duties of this port are collected by British officers in Cochin, while shipping dues are levied by the State's officers at Malipuram. It is placed directly under the charge of the Deputy Superintendent who is personally

responsible for the conduct of all business there. He is also given an assistant to help him in the discharge of his duties. Salt is not manufactured in the State and the whole supply required for consumption is obtained by import from Bombay, no duty being levied by the Government of India on salt removed for the use of the State. A contractor is employed for the purpose of supply. The issue price of salt from Malipuram is fixed by the Government taking into account the duty prevailing in British India, and the cost price to be paid to the contractor. It is now Rs. 2 per maund. Salt is issued at reduced rates to the Fish Curing Yards for sale to the curers in accordance with the Fish Curing Yard rules, and denatured salt to the Agricultural Department free of duty for purpose of manure.

9. The cultivation in the State of the poppy plant from the juice of which opium is manufactured, and of the hemp plant from which ganja is made, is prohibited, and the entire supply of opium and ganja for the State is obtained by periodical imports from the Government of Madras. Till the beginning of 1101 in the case of ganja and 1102 in the case of opium, the system in force was the farming system as in the case of toddy and arrack before. Under this system, the right of retail vend in the whole State or portions thereof was disposed of by public auction or tender, and the only revenue derived from this source was the vend fee. From 1101, the independent shop system was introduced for ganja and, from 1102, for opium, which is the system prevailing in the adjoining Madras Presidency and Travancore State. With the introduction of the shop system, the Madras Government has restricted the issue of opium for State consumption to 1300 seers per year, April to April. The tendency everywhere is to reduce the consumption of this poisonous drug as decided at the Hague Convention. There is however no limit fixed for the import of ganja; nevertheless, the yearly consumption is estimated at 900 seers on an average. The rules relating to the import of these drugs, especially of opium, are very strict and are modelled on British rules, and there is in them sufficient safe-guard against the misuse of these drugs.

Out of the duty of Rs. 22½ per seer for ganja and of Rs. 48 per seer for opium, the British Government takes Rs. 3 and Re. 1 respectively, and the rest is allowed to the Darbar as rebate. The revenue to the State on both these accounts therefore consists in shop rentals and the major portion of the duty thus allowed as rebate.

10. The shops sanctioned for vending tobacco are auctioned separately for every year or every two years.

Tobacco. Shops are divided into 2 classes, styled A and B. A class shops have alone the right to import tobacco, and they can sell only to B class shops, which are retail shops and which must get their supplies only from A class shops. No duty is levied on tobacco and the Government derives its revenue only from rentals of shops. Private persons may import without permit for their own *bona fide* consumption cigars, cigarettes, snuff, and smoking tobacco up to a maximum of 1 lb. and chewing tobacco up to 5 tolas. There is no limit of purchase by a B class licensee, except in the case of B class shops in Vadavucode, Vellarapilly and Chennamangalam which are enclaves completely surrounded by Travancore territory and where the import is limited.

11. Inland Customs duties used to be levied from time immemorial at a great number of stations in the State. In the absence of any agreement between the British and Cochin Governments, this proved a source of vexation and embarrassment to the people and the Government alike and a detriment to the department of trade. As the result of prolonged correspondence between the two Governments, an agreement, since known as the Interportal Trade Convention, was entered into in 1865, by which Cochin agreed *inter alia* to abolish all inland customs, and the British Government to compensate Cochin by making over to the Darbar a moiety of the customs receipts of British Cochin, subject to a minimum payment of a lakh of rupees a year. As anticipated by Diwan Sankunni Menon, whose administration was responsible for this convention, its immediate effect was a considerable fall in revenue, while its eventual effect was a substantial increase in income and a considerable gain in administrative convenience. For several years

after the convention, the receipts in British Cochin did not exceed two lakhs of rupees but, not longer after the opening of the present century, the receipts began to rise steadily with the result that they now exceed thirty lakhs. Cochin's share of the receipts during the last ten years is shown below.

Year	Amount	Year	Amount
1919—20	Rs. 1,10,500	1924—5	Rs. 5,46,671
1920—1	1,28,954	1925—6	7,28,942
1921—2	2,49,339	1926—7	9,16,555
1922—3	4,48,032	1927—8	9,23,231
1923—4	4,51,846	1928—9	15,41,601

12. The present liquor policy of the State is more or less similar to that followed in the Madras Presidency and in Travancore. It is common knowledge that, surrounded as this State is on all sides by British and Travancore territories, it cannot have an Excise policy of its own and that, so far as prohibition is concerned, the State can only march *pari passu* with those two countries. The Government of India are not prepared to accept prohibition even as their ultimate goal, absolute prohibition in their opinion being contrary to ethics and impracticable in the present circumstances of India. Their idea is only to exercise the strictest control over liquor so as to counteract any tendency to the immoderate use of the same. But both the Madras and Travancore Governments, while admitting that immediate total prohibition is impossible, are following a policy of gradual prohibition, and the several means by which they seek to achieve this end are:—(1) the gradual raising of duty on arrack and also tree tax, (2) reduction in the number of shops, (3) reduction in the strength of country liquor, (4) reduction in the quantity of liquor one can possess without license, (5) restriction of the hours of sale, (6) imposition of conditions in the license for discouraging attraction, (7) imposition of

restriction in the location of shops and (8) creation of Excise Advisory Committees.

13. Our policy is practically identical with that of the Madras and Travancore Governments, and the same temperance measures are adopted here also with the same, if not, better results. In the appendix below is given a statement showing the statistics of Excise Revenue, the number of shops, consumption of arrack, duty on arrack, tree tax, strength of arrack, etc. for the last 10 years. This statement shows that our policy has justified our expectations. From 1098 to 1100, there is a fall of 106% in the consumption of arrack, and though there is a tendency towards increase in the subsequent years, this is neither in proportion to the increase in population nor to the increase in revenue. The increase is mainly due to the effective suppression of malpractices resulting in an increased consumption of licit instead of illicit liquor.

14. It will be clear to all unbiased minds that Cochin cannot take any isolated action in matters connected with excise administration. Even if it could, it is doubtful whether it would be desirable to introduce any restrictive legislation. Definite, serious and lasting harm would result from it, when it proves ineffectual. It will accustom people to break the law with impunity. A training for citizenship lies not in that way, not to speak of the question of the loss of prestige of the administration. As the *London Times* has put it, "When the generality of a nation are ready to submit to general restrictions upon their private liberty of choice, and are convinced that they have a moral right to override this private liberty in their fellow citizens, they may be able to enforce their will upon a reluctant and unconvinced minority. They may do so at a price, but at a price which is not without detriment to themselves as to those upon whom they seek an unwilling obedience. But, unless the majority is overwhelming or the minority is half-hearted and doubts its moral right to resist, legislation of this nature is bound to be pernicious in its operation and ineffective in the attainment of its end. It is an education in despotism to the makers of the law,

as it is an education in lawlessness to those who, without sense of moral wrong, infringe the law. They become conscious offenders, and there is no parasite more noxious to the wholesome life of a community. "It would be unthinkable", to quote the words of an eminent jurist, "in any country, where a system of Responsible Government prevails, to attempt to carry any measure against public opinion, however wise the measure may be, however senseless the objections to it may be, and however rational the proposal formulated. Suppose steps are taken in England for introducing a bill for the cremation of corpses. What amount of opposition would be aroused in spite of the fact that it is the most hygienic method of disposal? The only remedy open to them was to educate public opinion." The recent report of the United States Commission on Law Observance and Enforcement throws out a significant warning on this aspect of the question. "The Commissioners have been impressed with the difficulties, so far found insuperable, of enforcing a law which treats as a crime what a large proportion, possibly an actual majority, of the people refuse to regard as criminal, by the contempt which the open and widespread disregard of the prohibition Laws has brought upon law in general".

Temperance can be promoted and the path to local option, total abstinence or prohibition can be opened only by the creation of a widespread public opinion in their favour. Then alone those can be brought within the range of practical politics, for no country can be dragooned into habits of sobriety. The conversion must be one from conviction. Then alone it will be lasting and beneficial and one not attended with prejudicial results.

Year	Excise Revenue excluding Customs	Customs Revenue	Total Excise Revenue	Total expenditure	No. of shops		Consumption of arrack in proof gallons
					Arrack	Toddy	
1	2	3	4	5	6	7	8
1094	13,81,772	1,10,500	14,92,272	4,86,577	283	526	40128.55
1095	16,90,478	1,28,954	18,19,432	2,20,554	270	511	65319.65
1096	16,89,882	2,49,339	19,39,221	1,89,581	261	489	39554.86
1097	18,47,088	4,48,032	22,95,120	1,95,009	257	481	38454.9
1098	18,78,689	4,51,846	23,30,535	2,73,414	251	470	41108.98
1099	19,34,895	5,46,671	24,81,566	2,65,882	251	467	40493.53
1100	18,39,565	7,28,942	25,68,507	3,00,147	251	457	33274.8
1101	17,81,758	9,16,555	26,98,313	2,82,515	251	452	37542.83
1102	18,53,834	9,23,231	27,77,065	2,83,821	241	441	40617.2
1103	20,48,250	15,41,601	35,89,851	2,75,320	230	429	41420.6

Rate of duty per proof gallon.		Strength of arrack		Rate of tree-tax					
Southern Taluks	Northern Taluks	Southern Taluks U. P.		Southern Taluks			Northern Taluks		
		U. P.		Cocoanut	Sago	Palmyra	Cocoanut	Sago	Palmyra
9	10	11	12	13	14	15	16	17	18
3-2-0	7-8-0	30°, 60°	30°, 60°	Whole year 6 as.	Whole year 8 as.	Whole year 4 as.	Half year 3 Rs.	Half year 6 Rs.	Whole year 2 Rs.
3-2-0	do	do	do	do	do	do	do	do	do
5-10-0	8-7-0	do	35°. 60°	do	do	do	do	do	do
3-12-0	do	35°, 60°	do	do	do	do	do	do	do
do	do	do	do	1 Re.	1-8-0	0-12-0	do	do	do
do	do	do	do	2 Rs.	1-0-0	do	do	do	do
4-1-0	do	do	do	1½ half year	3 Rs. half year	do	do	do	do
do	do	do	do	2 Rs.	4 Rs. do	1-8-0	do	do	do
4-6-0	do	do	do	2½ Rs.	5 Rs. do	2-0-0	do	do	do
4-11-0	do	do	do	3 Rs.	6 Rs. do	2-0-0	do	do	do

16. EDUCATION.

(By RAO SAHIB C. MATTHAI, B. A., L. T., till recently the
Director of Public Instruction.)

1. In the All-India Census Report of 1911, Mr. E. A. Gait, C. I. E., I. C. S., has made the following reference to the state of Education in Cochin: "Education is more widely diffused in British provinces than in the Native States which, taken as whole, have only 79 males and 8 females per mile who are literate, as compared with 113 and 11 in British territory. The three Native States of Cochin, Travancore and Baroda, however, take rank above all British provinces except Burma; while, in respect of female education, Cochin divides with Burma the honour of the first place. In Burma, however, there are comparatively few who have received a University education or studied in a High or Middle School;" while in Cochin, their number is legion. In 1930, this statement is repeated by the *London Times* in one of its leaders. "There are suggestive indications in the course of the present volume of the Simon Report that the best of the States are already making progress, by no means incomparable with that of British India, in all these directions which tend to political understanding. In education for instance, which lies at the root of political understanding, a number of them can show a percentage of literates which is already far ahead of the average for British India. The Southern States of Travancore and Cochin head the list with figures which more than double the average. The great State of Baroda comes a good third. There is clearly no reason in the capacity of these peoples or their Princes, any more than there is in their races, religions or interests, why they should not take that share in the common heritage—a solid federal body—in a position of absolute equality with the federal provinces of British India."

2. To those who are conversant with the past history of Cochin, there will be no cause for surprise in the above

commendable condition of education in the State. Even in the earliest period of which there is any record, education was encouraged by the rich and the poor alike. Formerly, education was given through each Kara, which will correspond to a part of the modern village. Each Kara had its own Pāṭṣālā, elementary school, presided over by an Āśān, the village School-master. These schools were of the mixed type, in which both boys and girls were taught not alone reading, writing and arithmetic, but also Kavyas and a smattering of astronomy and of astrology. The schools were held in the houses of rich men; if no such places were available, the householders of the Kara used to build substantial sheds to house them. The pupils had to pay, if at all, only a nominal fee for the tuition and equally inexpensive presents to the teacher during the national festivities of Onam, Vishu and Thiruwathira.

3. In aristocratic families, there used to be erudite scholars learned in different departments of knowledge; or they would entertain scholars of that calibre. These took in aspirants for higher studies. For it was a pious rule of the Pundits that no one who came for learning should be denied it. Besides these avenues of learning, there were Sabha Mutts and Gurukulams maintained by Nambutiri gramams, in different parts of the State, in which the students were taught Vedas and Sastras by saintly and learned men. The Trichur Mutts and the Katavallur tests are remnants of those days, and the culture and enlightenment spread by these and similar institutions are answerable for the great number of poets and scholars and of their classic works of which Cochin may well feel proud.

4. It was about the year 1818 that the necessity for a system of State education on modern lines was recognised, and a proclamation was issued by the then Raja establishing Vernacular schools in several of the Proverthies (territorial units of administration); and though these institutions had to be closed in 1833, they were reopened as Taluk or District schools in 1835. In the year 1837, an English School came into existence for the first time at Trichur; and in 1845, two more such institutions were started at Trippunithura and Ernakulam, respectively. The school at Trichur, which owed its origin to

one Mr. Brandenburg, flourished for several years under Mr. Griffen Kelly when it showed signs of decline, and Government took up its management. The standard of the institution was gradually raised and, in 1888, it sent up its first batch of candidates for the Matriculation Examination. In 1865, the school at Ernakulam was placed under the charge of a European Master of Arts, the late Mr. A. F. Sealy, who was on one occasion fitly styled by a competent critic as the Arnold of education in Cochin. In 1868, students of this institution were for the first time presented for the Matriculation Examination of the Madras University and, in 1874, it was raised to a Second Grade College. In 1873, English schools were started in all the important centres, *e. g.*, Irinja'akkuda, Chittur, Kunnammulam, and Mattancheri, which were gradually raised to Lower Secondary Schools, and later on to High schools. In the year 1887, the first Sirkar School for the education of caste girls was opened at Trichur in commemoration of the Jubilee of Her Majesty the late Queen Victoria. A few years later, a similar institution was started by Government at Ernakulam where subsequently another girls' school was opened by the authorities of St. Teresa's Convent. In 1903, girls of all castes were allowed admission into the Lower Secondary Department of the school at Trichur and, in 1911, the restriction as regards admission to the Primary Department was also removed. The first batch of girls from this school appeared for the School Final Examination in the year 1911. As a result of the passing of the grant-in-aid rules in 1889, several new Primary and Secondary Schools under private management came into existence.

5. For some years, the English schools mentioned above were not subject to any inspection. In 1876, Mr. Sealy, the First Principal of the Ernakulam College, was made Director of Education, with powers to inspect all the schools in the State. In 1890, a special department under the control of a Superintendent was organised for the spread of Vernacular education. In 1892, the Department of Education was reorganised; the post of Director was abolished and the Principal of the Ernakulam College was made Educational Secretary to the Diwan, the supervision of Primary and Lower Secondary Schools being entrusted to a Superintendent of Education with a staff of

Inspecting Officers under him. In 1898, the Diwan assumed the direction of the department, the inspection of High Schools and other important institutions being entrusted to officers specially nominated by him from time to time.

6. The years following witnessed further changes for the development of education and for the securing of better State control over aided institutions. But, as observed by Diwan Mr. A. R. Banerji in his press communique of February 1908, the organisation of the Department of Education in the State was in some respects defective. At no earlier period had the educational policy of the State been reviewed from a comprehensive standpoint, with the result that patchwork reforms had been introduced alongside of obsolete systems which remained untouched and, though various modifications in regard to details had been ordered from time to time, there was no consistency in the rules nor any continuity in the general policy pursued. In order to place the department on a sound footing and to shape the general policy of the Darbar in the matter of education, His Highness the Ex-Maharaja was pleased to appoint in 1908 Mr. John Van Someren Pope, an expert educationist, as Special Educational Officer, and the Educational Code drawn up by him was introduced in the year 1911. The first four years of the working of the Code showed very satisfactory results and the number of schools and of scholars showed an appreciable increase.

7. Gifted as His Highness The Maharaja is in an uncommon measure with the characteristic love of learning, broad-mindedness, and philanthropy of the Royal family, the Department of Public Instruction has all along received his unstinted support and personal solicitude, with the result that remarkable progress has been achieved in all spheres of educational work during the past 13 years of His Highness' rule. The expenditure on education was about 5 lakhs in 1914—1915, the year in which His Highness ascended the Musnad, whereas the sanctioned budget for 1929 is more than 14 lakhs, which represents 18·7 per cent of the total revenues of the State. During this period, the number of schools rose from 295 to 715, and that of pupils

under instruction from 45,141 to 1,36,618, that is to say, the number of pupils attending schools has more than trebled, and about 93 per cent of the children of school-going age were, in 1928, receiving instruction in the various recognised educational institutions of the State.

8. The general policy of the Darbar in respect of education was already laid down in the Code that was drawn up in the year 1911. This Code helped to systematize the various educational activities of the State, and the liberal system of grants-in-aid and other provisions embodied therein led to an all round improvement in educational efficiency and to the opening of many new schools of different grades in all parts of the State. Later on, with a view to bring the educational system of the State up to present day requirements keeping pace with developments elsewhere, and to remove some of the disabilities experienced in the working of the Code, His Highness' Government was pleased to appoint a special committee consisting of leading educationalists and public men of the State to examine the provisions of the Code in detail and to suggest modifications in the light of the experience gained.

9. The Code was thus revised in 1921 in accordance with the recommendations of the Committee who submitted an elaborate report dealing with all aspects of education. Among the important changes introduced by the new code were:—

(1) Children of Depressed Classes were exempted from payment of all fees, and those belonging to Muslim, Ezhuva, and other backward classes, were allowed half-fee concessions in English schools.

(2) The scholarship rules were recast and several special scholarships for girls and for members of Muslim and other backward and depressed communities were instituted.

(3) The minimum qualification for teachers was raised.

(4) Boy-scout and Girl-guide movements were encouraged as also the imparting of moral instruction in schools.

(5) Systematic physical instruction on improved lines and the medical inspection of pupils were introduced.

(6) The Public Examinations of Class IV and Form III were abolished and pupils required to be promoted on the basis of their progress throughout the year instead of solely on the results of the annual examinations of the respective classes.

(7) The Vernacular was adopted as the medium of instruction even in English schools up to Form III.

(8) Increased facilities were provided for vocational and industrial education.

10. The policy of His Highness' Government has been to encourage private agencies in the opening and maintaining of schools especially of those intended for the spread of elementary education among the masses, and the liberal grants allowed by the code has enabled the department to bring in a large number of schools on the aided list every year. Of the 715 recognised institutions in the State, 522, *i. e.*, more than two-thirds, are run by private agencies. It is only in backward localities where private effort is not forthcoming that Government steps in to open new schools; as, for instance, in the taluk of Chittur, where the great majority of the schools are run by Government, several new Sirkar schools had to be opened in recent years. On the other hand, in the more advanced parts of the State, Government have been gradually withdrawing from the field handing over Sirkar schools to private management. Where there is reason to think that such transfer would cause local dissatisfaction or would prove prejudicial to the interests of education, Government retain the management of the schools in their own hands. Besides, it is found that the maintenance of a high standard and tone of instruction is facilitated by the existence of a certain number of Sirkar institutions of all grades distributed throughout the State.

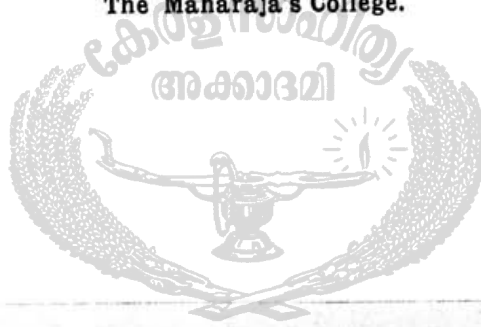
11. For long the Government Second Grade College at Ernakulam was the only institution in the Collegiate Education State that provided University education, and students who were desirous of pursuing higher studies had to betake themselves to Madras, Trivandrum, or Trichinopoly. In 1919, the authorities of St. Thomas' High School at Trichur opened the Intermediate classes with the approval of His Highness' Government and secured the affiliation of the College to the Madras University.

12. With the increase in the number of students who aspire to higher University education and the consequent difficulty experienced by many of them in securing admission to colleges of standing and reputation outside the State, the need for a First Grade College within the State began to be keenly felt, and the question was seriously taken up for consideration by His Highness' Government who were pleased to appoint a Committee in 1920 to conduct the necessary investigations and to formulate a scheme. The Committee after a full enquiry came to the conclusion that the establishment of a Government First Grade College providing instruction in the several subjects of the B. A. Pass Course was an immediate necessity in the existing conditions of Cochin, and also recommended the ultimate transfer of the College to Anappara in the neighbourhood of Trichur. Accordingly the College at Ernakulam was affiliated to the University in Group I (Mathematics), II A (Physics), II B (Chemistry), III B (Natural Science, Zoology), V A (History with Economics), and V B (Economics with History); and for Sanskrit and Malayalam courses; and the third University class was opened in June 1925. The Golden Jubilee of the College also came off during the same year and in memory of that event the name of the institution was changed to "The Maharaja's College". The Senior B. A. class was opened in the succeeding year, making the institution a full-fledged First Grade College. As a result, of these changes, the staff of the College was also considerably strengthened.

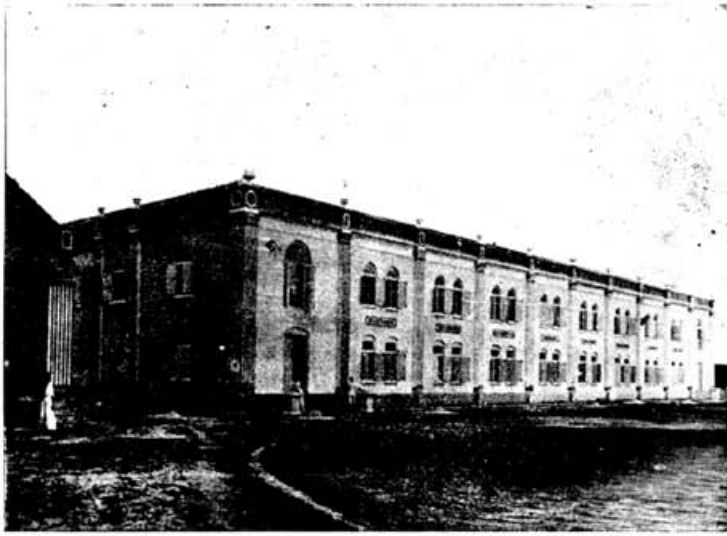
13. The strength of the College which was 204 in 1915 stood at 547 at the commencement of 1929, of whom 59 were lady students. The College has all along been acquitting itself well in the University Examinations, maintaining a position of prestige among the Colleges of South India. Attached to the College there are two Government Hostels and two aided ones for boys accommodating about 170 students in all, and there are three aided hostels under departmental supervision where girl students of the College are provided with board and lodging. The available accommodation for teaching and residential purposes is far below the present requirements of the College which also stands in need of more extensive play grounds. These



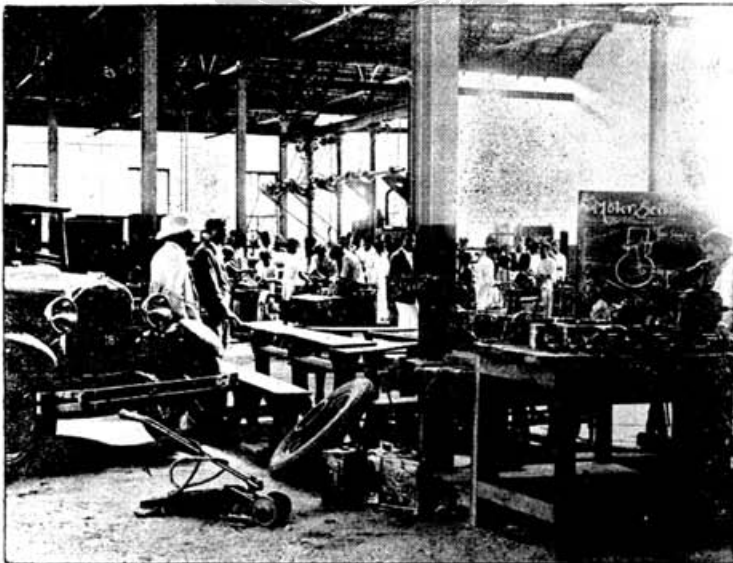
The Maharaja's College.



College Hostel.



A Girls' High School.



A part of an Industrial School.

will be amply provided for when the College is moved to its permanent habitation at Anappara, which is being planned on a liberal scale, it being the intention of Government to acquire over 500 acres of land to serve as grounds for the College. Further developments such as the opening of Philosophy and Language Sections as well as the provision of Honours Courses will have to wait until the College is shifted to its permanent abode. As suggested by the First Grade College Committee, it would then be possible also to provide for higher instruction in agriculture suited to the special requirements of the country. This can be done without any large additional outlay, if the agricultural students are taught such subjects as Chemistry and Botany along with the B. A. students, the Government Central Farm, which is within easy reach of Anappara, being used for purposes of demonstration. The Committee urged this step since agriculture is our most important industry and its improvement is of vital consequence to the people.

14. In the year 1925, the St. Thomas' College, Trichur, was also raised to the First Grade, having been affiliated to the University in Groups V A and B (History and Economics) of the B. A. Pass Course and later on in Group I (Mathematics). The strength of the College was 401 at the commencement of the current year, 290 in the Intermediate and 111 in the B. A. classes. Like the Maharaja's College, the St. Thomas' College has established a record of distinction in the University Examinations. The College receives no recurring grant from Government, but has so far received equipment grant to the extent of Rs. 14,000.

15. The long-felt want of a College for women in the State has been met by the enterprise of the authorities of St. Teresa's Convent at Ernakulam who raised their High School to a Second Grade College in 1925 affiliating it in Group III of the Intermediate Course, and two years later raised it to the First Grade, provision being made for instruction in Group V A (History and Economics) of the Pass Course. The enrolment of the institution was 49 at the beginning of the current academic year, 24 being in the Intermediate Class and 25 in the B. A.

The College has been showing steady improvement in regard to the results of the University Examinations, the number of passes in 1929 being 11 out of 17 presented for the Intermediate. The College has received from Government a building grant of Rs. 5,000.

16. There are thus at present three First Grade Colleges in the State with a total strength of 997 (889 boys and 108 girls), as against one Second Grade College in 1914—15 with 204 students (197 boys and 7 girls). Besides the regular students of the sethree Colleges, some of the Princesses of the Royal Family, who had passed the School Final Examination from the Palace Girls' School, Trippunithurah, which was raised to a High School during the regime of His Highness the Maharaja, were coached up for University Examinations as private candidates, special exemption from attendance having been granted on their behalf by the Syndicate of the University. Already half a dozen lady members of the Royal Family have in this manner passed the Intermediate or B. A. Examinations, one of them having taken the Honours degree in Sanskrit.

SECONDARY EDUCATION.

17. Secondary education has made rapid strides during the period under review. The number of High Schools has risen from 14 to 38 and of pupils receiving Upper Secondary instruction from 1,420 to 5,128. Of these High Schools, 23 are Government institutions as against 8 in 1915, and 5 are under private management as against 6 in 1915. Of these again, 11 are High Schools exclusively intended for girls (8 Government and 3 private), the number of girls attending High School classes having risen from 113 in 1915 to 1,071 in 1928. The number of Lower Secondary Schools excluding the Lower Secondary Departments of High Schools has risen from 17 to 53 of which 14 are Government institutions and 39 are under private management; and of these again 11 are intended for girls alone. The total number of pupils receiving Lower Secondary instruction has increased from 3,272 to 10,000 during the period under review. Of late it has been the policy of Government not to encourage the numerical increase of Secondary Schools of the ordinary type imparting merely literary

instruction. Several applications for the opening of such schools were rejected and, even where they were allowed to come into existence, it was on the distinct understanding that no financial aid would be given by Government. On the other hand, the efforts of Government have, in recent years, been mainly directed towards the improvement and development of existing institutions so as to enhance their usefulness and enable them to meet present-day requirements.

18. With a view to give a practical and vocational turn to the instruction imparted in these schools and to lead young people to the adoption of useful avocations after the completion of their school course, various changes were made in the curricula of studies, several new subjects being introduced in the School Final Scheme and pupils encouraged to bring them up as optionals. Among these are Botany, Agriculture, Short-hand, Type-writing and Commercial Geography, Smithery and Foundry, Weaving and Carpentry; and for girls, House-keeping and Nursing, Needle-work, Embroidery and Knitting, Drawing, Painting, Design and Music. There are 32 High Schools teaching Botany, six teaching Agriculture, and 8 House-keeping and Nursing. Needle-work including Embroidery and Knitting is taught in four of the Girls' High Schools, Indian Music in one, and European Music in another. Until 1923, the Government Trades School at Trichur was the only institution which provided instruction in commercial subjects to School Final pupils. In that year, commercial sections were opened in three of the Government High Schools and later in other High Schools; so that there are at present 12 High Schools (8 Government and 4 Aided) that train School Final pupils in commercial subjects. School Final pupils of the High Schools at Trichur who take industrial subjects like Weaving, Carpentry and Smithery, as optionals, attend the G. T. School for practical instruction. With the development of the Girls' Industrial School at Trichur, it has now become possible to provide similar facilities for the girls of Girls' High Schools of that place who are desirous of specialising in subjects such as Weaving, Mat-making, Rattan-work, Embroidery, Lace, Crotchet, etc. School Final students of the

High School at Chalakkudi who take up Smithery and Foundry as optionals attend the neighbouring Tramway Workshop for practical instruction. It is under contemplation to provide the necessary facilities in the G. T. School at Ernakulam for the practical instruction of the pupils of the High Schools of that locality, who wish to take up industrial subjects as part of their School Final course.

19. High Schools where Botany and Agriculture are taught are provided with gardens and demonstration farms, which are looked after by the teachers and pupils. Occasional visits are arranged to the Central Farm at Ollukkara so that the pupils may witness the operations and experiments carried on there by the Department of Agriculture. At Chalakkudi, Mulberry cultivation on a fairly large scale is carried on by the agricultural teacher who was deputed some time ago to Mysore to study Sericulture and Lac culture in both of which preliminary work is being carried on with fair success. It is the aim of Government to help to establish Sericulture as a Cottage Industry in suitable localities by means of such demonstration work carried on in schools. To encourage students who have passed out in Agriculture to take seriously to the pursuit of the profession, it is proposed to help them by means of Government loans at low interest ; and applications received from such students have been recommended to Government for favourable consideration. Besides their regular work at school, the agricultural teachers of these schools have been enjoined to interest themselves in instructing local ryots in improved methods of cultivation, the use of scientific manures, the economic application of labour, plant diseases and their cure, etc. With the co-operation of the Agricultural Department, it should be possible to develop these school farms so that they may serve the localities for purposes of demonstration and thereby bring the school into intimate contact with the cultivating ryots.

20. A beginning has been made in the Dalton plan of work which has been introduced in the
 The Dalton plan. Upper Secondary Forms of the Sirkar Boys' High School at Trichur where it is gratifying to learn that the pupils as well as the guardians express general satisfaction regarding the system. The system

has been adopted in a modified form in some of the other High Schools of the State and the results are reported to be beneficial. It is in contemplation to introduce the system in the Pupil Teachers' Section of the Training School, where the students being older and more fitted for independent work, the chances of its success are even greater than in High Schools. The results of these experiments will be carefully watched before the system is extended to other schools.

21. The Guardians' Day has become an annual event in most of the Secondary Schools of the State.
The Guardians' Day. The function takes the form of entertainments and social gatherings with speeches suited to the occasion, informal talks with the guardians, etc., which help to promote mutual understanding between the school authorities and the guardians of pupils. In schools where a separate celebration is not conducted for this purpose, the guardians are invited to the School Day or the anniversary celebrations of Literary Unions, and the opportunity is taken to talk to them on the progress and needs of the pupils.

22. The medical inspection of school children which was one of the recommendations of the Code
Medical inspection. Revision Committee was taken up in 1923. At the outset, the inspection was confined to the High Schools at Trichur and Ernakulam, but it was subsequently extended to all the High Schools of the State, and latterly also to the Maharaja's College, the examination of the girl students in all these institutions being conducted by lady doctors. The classes now examined in High Schools are Class I, Form I, and Form IV, so that a pupil will be examined thrice in the course of his or her school career. After each inspection, cards showing the defects noticed are issued by the Medical Inspectors which are transmitted to the guardians with necessary instructions. In the case of minor ailments and of those pupils who are not in a position to undertake private treatment, the teachers themselves take the pupils to the hospital where the doctor attends to their needs. As the beneficial results of medical inspection were generally recognised, it was proposed at the last Headmasters' Conference that it should be extended to all Lower Secondary Schools, as well.

23. In order to encourage the co-operative spirit among school pupils and to cultivate habits of Co operative Stores. thrift and self-reliance, Students' Co-operative Stores have been started in many of the Secondary Schools, and definite rules have been framed in consultation with the Registrar of Co-operative Societies to regulate their working. Teachers are encouraged to get themselves trained in the principles of co-operation and to interest themselves in the management not only of school societies, but of other local societies duly registered under the Co-operative Regulation. The Co-operators' Day has lately been declared an annual holiday for schools, and teachers and pupils have generally taken an enthusiastic part in the celebration of the day. At the suggestion of the Cochin Co-operative Institute, it is under consideration to arrange a course of lessons in co-operation for the Upper Secondary Forms of schools according to a definite syllabus which is in course of preparation.

24. The Boy Scout Movement so strongly advocated by the Code Revision Committee was formally inaugurated in 1923 with His Highness the Maharaja as Patron and Chief Scout. An Executive Committee consisting of official and non-official members has been constituted to guide the affairs of the movement. The Central Association employs an Organising Officer who tours about the State doing propaganda work and helping to organise Scout troops in the various local centres. In spite of the vicissitudes the movement had to face, it is gratifying to note that there were, at the end of last Malabar year, 8 local associations and 26 Scout centres in the State with 53 troops, 979 Scouts, and 68 Scoutmasters, over 75 per cent of whom belonged to Secondary Schools. The Association receives an annual grant of Rs. 2,000 from Government, which has also provided a fine building in an extensive compound at a cost of more than Rs. 15,000 for the use of the Association, at Headquarters. The Rama Varma Park and building were opened by His Highness the Maharaja. At the opening ceremony, Rt. Hon'ble V. Srinivasa Sastri was present and delivered a speech to the Scouts assembled. The paucity of enthusiastic Scoutmasters

at certain centres hampers the development of the movement, and it is regrettable that resourceful young men belonging to other professions than teaching have not so far joined the movement, in sufficient numbers and given it their active support by serving as Scoutmasters. For the Scout Movement has come to stay. It is "The most significant educational contribution of our time." Scouting is open to every patriotic citizen who has cultivated a sense of responsibility to the young. A Scout lives and works for love and service, for co-operation and comradeship. As a messenger of peace and harmony, he may be hailed a herald of national unity.

25. Three of the Sirkar High Schools of the State have Hostels. Hostels attached to them which are managed by the department, the accommodation and equipment being supplied by Government and the Wardens receiving a special allowance from it. In addition to these, there are five private hostels, recognised and aided by Government. Four of the latter are intended for girls, the Seva Sadan, the Sadanam, and the Y. W. C. A. Hostel at Ernakulam, and the Y. W. C. A. Hostel at Kunnankulam. There are two Muslim Hostels, one at Ernakulam where High School as well as College students are accommodated, and another at Kunnankulam. Besides these, there are well conducted and carefully supervised boarding institutions attached to private schools including girls' schools. There are at present 300 boys and 425 girls who are pupils of Secondary Schools for whom residential accommodation has been provided either by Government or by recognised private agencies. In deference to a resolution passed by the Legislative Council in favour of cosmopolitan hostels, the Government hostel attached to the High School at Kunnankulam has been thrown open to all communities, separate cooking and messing arrangements having been made for caste and non-caste students.

26. Another non-official resolution passed at a recent meeting of the Legislative Council advocated the compulsory teaching of Hindi in all the Secondary Schools of the State. The Government was not prepared to accept the resolution in its entirety, but agreed

to offer the necessary facilities for the study of Hindi in schools, and has already included Hindi as an optional language for the School Final, undertaking to appoint qualified teachers wherever the number of students would justify such appointments. Private classes in Hindi are being conducted in several of the High Schools of the State, and there is much enthusiasm evinced in the study of the language, especially in girls' schools.

PRIMARY EDUCATION.

27. The expansion of elementary education among the masses has been receiving the pre-eminent attention of Government throughout His Highness' administration, and the measure of success achieved in this direction has been very gratifying. There has been insistent demand for more schools, and the sympathetic enforcement of the various provisions of the code induced private individuals and agencies to open new schools in all parts of the State and, where private enterprise was lacking, Government stepped in and established schools for the benefit mainly of backward sections of the population. The number of primary schools in the State, excluding the primary departments of secondary schools, thus rose from 250 to 576, of which 131 are Government institutions and 445 are under private management. And of these again, 97 are Night schools (5 Government and 92 private) against 19 in the year 1915. Of the Sirkar primary schools, 9 are Anglo-Vernacular; and of the institutions under private management, 11 are likewise Anglo-Vernacular. The aggregate number of pupils receiving primary instruction rose from 39,543 to 1,17,314 (73,229 boys and 44,085 girls), of whom more than 35 thousand were in Government schools and 82 thousand in private schools. The Night schools were opened mostly in recent years in order to minister to the needs of the backward and depressed communities and of adults who, by force of circumstances, are precluded from attending Day schools.

28. So far as primary schools, especially in rural areas, are concerned, the maintenance of separate institutions for boys and girls was discouraged, and girls were freely admitted into

the primary schools for boys and vice versa. Schools in which girls predominated are classed as girls' schools, most of the boys' schools being really mixed institutions with a varying proportion of girl pupils. The course of instruction in English primary schools was reduced to 4 years by the abolition of the Infant Class. Instruction in Malayalam schools continues to be free to all classes of His Highness' subjects. Children belonging to the depressed communities are exempted from fees even in English schools, and those classed as backward are allowed half fee concessions, provided they are certified to be poor. Provision is made for the teaching of special subjects like Music, Needle-work, Drawing, the Q'uran for Muslim pupils, in a large number of schools where such provisions did not exist before. In rural localities where there is no scope for separate Anglo-Vernacular schools, preparatory classes are attached to Malayalam schools for the benefit of pupils who intend to proceed later on to Secondary Schools.

29. The question of making elementary education compulsory in the State has been repeatedly urged in the Legislative Council and outside, the example of the neighbouring province of Madras and of progressive Indian States like Mysore and Baroda being quoted in support of the contention. The Code Revision Committee had been asked to report on this subject and the following is a summary of their views expressed so long ago as in the year 1921.

Compulsory education—if needed.

“Existing conditions in Cochin do not necessitate a general resort to compulsion in the matter of elementary education. There are certain outstanding circumstances which have led us to this conclusion. In the first place, Cochin has already reached a high level of literacy, and the percentage of children attending schools according to the latest statistics is almost, if not quite, 70 per cent of the total number of children of school-going age. By providing more schools, it would be easily possible to bring another 20 per cent or even more under instruction without resorting to coercive measures. It is only after the State has done its utmost to extend education on a voluntary basis that compulsion need be thought of, one reason being that compulsory education is bound to be vastly more

expensive. When poor children who assist their parents, or have to earn their own livelihood, are compelled to attend school, they will have to be fed, and feeding is a very expensive item. Moreover it is the natural and legitimate duty of parents to feed their children, and it should only be in exceptional cases that the State should undertake such duties. Otherwise, it would be encouraging an eleemosynary spirit, not in keeping with self-respecting citizenship. When once poverty is admitted as a ground for feeding, it would be difficult to draw a line as to where charity should stop; and there would be difficulties arising from the complicity of our social system. The present condition of the depressed classes in Cochin justifies exceptional treatment, and the Committee would express their entire approbation of the policy adopted by Government in providing free meals, books and clothing, to such children in order to attract them to school. But the expenditure under this head is growing enormously, and will very soon reach prohibitive proportions. When once a taste for education has been created, and the economic conditions of those classes have so far improved as to enable them to stand on their own legs, Government will have to withdraw such extraneous help. A limited amount may be set apart every year for this purpose, which may be used where Sirkar bounty is most needed."

30. Government, in accepting the views of the Committee, remarked as follows:—"As regards free education, the Committee refer to the case of Mysore where Anglo-Vernacular education up to the Lower Secondary Standard has been made free. They remark that they are less ambitious and are content to progress more slowly. The conclusion they arrive at is that in the existing circumstances it would not be justifiable on the part of the State to undertake free education beyond the primary stage until elementary instruction has been brought within the reach of the poorest classes. With this eminently sound and practical conclusion Government wholly agree. With regard to compulsory education, the Committee point out that Cochin has already reached a high level of literacy, nearly 70% of the total number of children of school-going age being in school, and that by providing more schools it would be easily possible to bring another 20% or even more under instruction without

resorting to coercive measures. They urge that it is only after the State has done its utmost to extend education on a voluntary basis that compulsion need be thought of. The experience of Government in this matter is precisely the same as that put so well by the Committee. The schools in the State are generally all full, there is always a cry for extension of accommodation in school buildings, and, even a very short time after additional accommodation is provided, it is generally found that the additional space has all been taken up and there is need for more accommodation. As the Director once put it, in Cochin it is not a case of Government having to compel people to go to school, but rather a case of people compelling Government to provide a sufficient number of schools for them. The exceptional cases are those of the Muhammadans everywhere and of the Tamil Goundars in Chittur Taluk. Even here, however, as pointed out by the Committee, the experience of the past two years with regard to the Pulayas justifies the belief that, if special measures for encouraging education amongst those classes are adopted, it may be unnecessary to resort to compulsion. The Committee express their entire approbation of the policy adopted by Government in providing free meals, books and clothing to Pulaya and Paraya children in order to attract them to school. They add, however, that these concessions will have to be withdrawn when once a taste for education has been created and the economic conditions of these classes have so far improved as to enable them to stand on their own legs. Both on financial as well as on higher grounds of general policy, Government agree in this view. The expenditure under this head, so far as Pulayas alone are concerned, has increased from Rs. 10,000 in 1094 to Rs. 36,000 in 1096. Government recognise that the conditions laid down by the Committee for withdrawal of these special measures have not yet been attained. For the present, therefore, these measures will be persisted in; afterwards they may have to be replaced by concessions of a more suitable character. With regard to backward classes other than the Pulayas and Parayas, Government believe that the liberal scheme of scholarships specially earmarked for them and the reduction of the school fees to half the standard rates should be sufficient to act as an incentive, particularly as all schools in the State are

open to them. As for Muhammadans, the exceptionally liberal concessions now made in the matter of scholarships and stipends and the orders issued to the Director to appoint Arabic teachers wherever there is an appreciable number of Muhammadan students should be adequate. As regards the Goundars of the Chittur Taluk, Government are opening a number of new schools in the area where they reside. If experience shows that this does not operate sufficiently strongly, a local compulsory law will have to be introduced."

31. The results of subsequent years have amply justified the position taken up by Government in regard to this vital question. The percentage of children attending school was 93 at the beginning of the current educational year as against 70 at the time the Committee submitted their report, so that the increase is already greater than the 20 per cent anticipated by the Committee as a result of the policy of expansion on the voluntary basis advocated by them. As stated in the last Administration Report of the department, "so far as boys are concerned, excepting some of the depressed and very backward communities, the State may claim to have succeeded in making elementary education well-nigh universal without resorting to compulsion; but, as regards girls, though the steady increase affords room for gratification, there is still a considerable proportion outside the pale of our schools, the percentage of those in attendance being only 66.4 of the total school-going population of girls." Some of the communities designated as backward and depressed have almost come up to the level of the more advanced communities. In the case of Kudumy Chetties, who, though classed as backward, are educationally at a lower level than even Pulayas, Government have recently ordered that they may be given the benefit of certain of the concessions extended to Depressed Classes. There are other communities like Kumbarans, Naickens, Odans, Koundans, Poo Pandarans, Kurukkals and Pondans who stand in need of similar encouragement. In fact, the classification of communities adopted by Government for purposes of educational encouragement will have to be revised from time to time in accordance with the progress made by these communities.

32. Another problem that has been exercising the mind of Government was how to co-relate vocational instruction with the literary education imparted in our primary schools. In the opinion of the Code Revision Committee, "as far as possible, pupils who have finished the literary course in Primary Schools and who are not in a position to proceed to Secondary Schools, should receive some kind of vocational training which is in accordance with local conditions and requirements. Agriculture is the great industry of our State, forming the mainstay of the great bulk of its people. But so far, we have done little to fit the children attending our rural schools for the avocations to which they have ultimately to turn in order to earn their livelihood. On the other hand, what often happens is that, on account of the purely literary character of the instruction imparted in these schools, children contract an aversion to their hereditary occupations which they come to look upon as *infra dig* and take instead to non-productive and less lucrative pursuits. The economic conditions of our villages have thus been disturbed to a woeful degree, and with the extension of mass education, things may go from bad to worse, unless necessary precautions are taken to counteract the tendencies that are making themselves too manifest. The teaching of Agriculture in rural schools will give a dignity to the vocation which it sadly lacks now; and at the same time it will give the ryot a living interest in the school, which must, however, be prepared to find in him a shrewd critic of its methods.

33. "As the Sadler Commission puts it, 'Our Primary School system is, and always has been, largely out of touch with the economic needs of the community which it ought to serve. The cultivator has not yet learned to value education as an equipment for his life—he often fears, not without reason, that his children may be tempted away from the land by a system of training which has no bearing upon the work of the fields.' There is not the same reluctance here, as they may be in Bengal, on the part of the cultivator to send his children to school, but the fact remains that the education we give helps them in no way in the pursuit of their hereditary avocation; rather they imbibe a positive distaste for it, and, if they take to it ultimately,

it is through sheer force of circumstances from which there is no escape. In places where there is no scope for agriculture, other suitable industries may be taught. And facilities should be given to select pupils of these schools to proceed to institutions imparting higher vocational training. The development of the scheme would no doubt depend on such factors as the availability of skilled teachers and of the required funds. But the point that the Committee would wish to emphasise is that we have reached a stage where the conditions of the country require that vocational training should form an integral part of our programme of mass education."

34. In accordance with the policy enunciated above, a number of Rural Industrial Schools have been opened throughout the State where instruction is provided for pupils, who have passed out of the primary schools, in Cottage Industries suitable to the locality. Pupils who have completed the course in the Rural Industrial Schools are admitted to more advanced courses in the G. T. Schools which are open also to pupils who, after a course of instruction in Secondary Schools, desire to qualify themselves for industrial pursuits. As a means of hand-and-eye training and with a view to create an industrial bias in the minds of pupils, various handicrafts that can be carried on with locally available materials have been introduced into elementary schools which have been provided with teachers trained in such industries. Two handicrafts Assistants have been appointed whose main duty is to visit the elementary schools and give necessary guidance by holding demonstration classes and exercising general supervision over the handicrafts work of the literary schools in their respective jurisdictions. To create a taste for practical agriculture, garden-work of some kind or other is carried on in most of the elementary schools where pupils and teachers cultivate small plots of land and raise seasonal crops. Successive batches of teachers from the elementary schools have been deputed to the Central Farm for practical training in Agriculture and, on their return to their schools after completing their agricultural training, their work is supervised by the officers of the Agricultural Department. This co-operation between the two departments

is found to be mutually beneficial, the teachers of Vernacular schools being able to do successful propaganda work in villages by familiarizing ryots with improved methods of cultivation, the use of modern manures and implements, and effective methods destroying pests, and so on.

FEMALE EDUCATION.

35. The progress of female education in the State is another marked feature of His Highness' regime. The reduction in the rates of fees and the opening of new schools in different parts of the State led to an all-round expansion of education among girls. Owing to the paucity of separate schools for them (there being only two such till the year 1919, *viz.*, the Victoria Girls' High School at Trichur and St. Teresa's Convent High School at Ernakulam), girls used to be freely admitted into boys' schools. During the period under review, new Government High Schools for girls were established at Ernakulam, Trippunittura, Irinjalakkuda, Cranganur and Kunnankulam, and two private High Schools, one at Trichur and the other at Chathiyath, near Ernakulam. Recently, the Lower Secondary Girls' School at Chittur was raised to the High School standard, thereby providing every taluk in the State with at least one Girls' High School. More Lower Secondary Schools for girls were also opened by Government as well as by private agencies, so as greatly to reduce the proportion of girls reading in the secondary schools for boys. A College for girls came into existence when the St. Teresa's Convent at Ernakulam opened Intermediate classes in 1925; and two years later B. A. classes were also opened providing instruction in history and economics in the pass course. Lady students, especially those desiring to take up other subjects for their University course, continue to receive instruction in the Maharaja's College as before.

36. The revised code of 1921 provided a number of special scholarships for girls for the various courses of studies, which were largely availed of in the years following. Concessions in fees similar to those tenable for girls in the different departments of schools were made available to lady students attending

College classes as well. In 1925, there were only 63 girls' schools in the State (40 Sirkar and 23 Aided), of which 2 were High Schools, 7 Lower Secondary Schools, 50 Primary and 4 Industrial Schools; while there are at present 101 such institutions comprising a First Grade College, 11 High Schools, 11 Lower Secondary Schools, 68 primary schools and 10 Industrial Schools. The number of Primary Schools and Industrial Schools for girls would give but an inadequate idea of the extent to which girls avail themselves of primary and industrial education. For, as observed already, the Primary Schools and Rural Industrial Schools for boys are really mixed schools in which girls are freely admitted. The number of girls receiving instructions in recognised schools has thus risen from 13,824 in 1915 to 49,463 at the beginning of the current educational year; or, in other words, the percentage of girl pupils to girls of school-going age has risen from 20 to 66.4 during the period under review. Though this percentage of school-going girls is considerably lower than that of boys, the State compares well with other Indian States and provinces in India in regard to the progress of girls' education in all its grades.

37. With a view to give a practical turn to the instruction imparted in the Secondary Schools for girls and to adapt it to the aptitudes and special requirements of girls, Government appointed a Committee to go into the whole question and to suggest ways and means of improving the literary, vocational and physical education of girls. Various subjects suggested by the Committee for Household Arts and Cottage Industries have been incorporated in the curriculum of studies for girls, several of which being recognised as optionals for the School Final Examination. Domestic Economy is taught in all Secondary Schools for girls and Cookery in 5 schools. For the teaching of House-keeping and Nursing half a dozen lady graduates were trained two years ago in the General Hospital at Ernakulam and they have been posted to the Girls' High Schools where the subject is taught as a part of the School Final curriculum. In all these schools special lectures are given by lady doctors under whose supervision the girls do practical work in Nursing in the local hospitals. A special

class in Music was opened a short time ago in the Victoria Girls' High School, Trichur, for those who have the aptitude and desire for higher instruction in the art, the class being open to regular pupils of the school as well as to outsiders on payment of special fees. Last year similar classes were sanctioned for primary schools to encourage the study of Music among girls who have left school. There is another special class attached to the V. G. High School, Trichur, where instruction is imparted in Drawing, Painting, and Design. In the Government Girls' High School at Ernakulam arrangements have been made for the teaching of Kaikottikali, Kolattam and Musical Drill. An Arts Section has also been opened in this school as in the V. G. High School, Trichur. That the new subjects are becoming popular with girls is evidenced by the great numbers that take to these studies. It is proposed to introduce other domestic Arts such as Weaving, Tailoring and Mat-making of different kinds; but the paucity of qualified lady teachers to teach these subjects and the lack of accommodation and equipment stand as obstacles. A special curriculum to suit the requirements of girls who stop with lower secondary education is being tried in the Vivekodayam Girls' School at Trichur, and the results of the experiment have so far been encouraging. The scheme was prepared for the special benefit of those girls who by custom or force of circumstances are prevented from pursuing higher studies, the object aimed at being to give the girls a training in domestic subjects along with such literary instruction as is found essential. So far as girls' schools are concerned, it is now generally recognised that a purely literary course is not what should be aimed at, but that facilities should be provided for the imparting of such instruction as would fit the girls for the duties that await them in life as housewives and mothers, and to infuse more light and refinement into their homes. As has been well put by a great lady, "The modern fashion of educating women just like men is fundamentally wrong and strangely unscientific. Let her be educated by all means, but in the way best suited to her mental and physical nature and to her vocation in life.....The woman could never really find herself in the pursuit of every occupation of man; but, in the pursuit of womanly service, her true nature can bud and blossom like a beautiful flower."

38. To enable the lady teachers of the State to acquaint themselves with educational developments outside and to widen their outlook generally, His Highness' Government was pleased to encourage the deputation of their representatives to the All-India Women's Conferences held at Poona, Delhi, and Patna, in recent years. An All-Cochin Women Teachers' Association has been formed to safe-guard the interests of women teachers, to discuss the various problems connected with girls' education, and to advise the department in such matters when occasions arose. With the co-operation of such associations it should be possible to accelerate the progress of female education in the State and to adapt it to the needs and conditions of the times. That His Highness' Government have been alive to the claims of women in civic matters is evidenced by the special seat allotted to a representative of their sex in the Legislative Council and it is noteworthy that this seat is now filled by one of the senior lady teachers of the Department. Lady members of the educational service have also been serving on the Municipal Councils of the State by virtue of their nomination by His Highness' Government.

INDUSTRIAL AND TECHNICAL EDUCATION.

39. In the year 1900, there were, besides the industrial section attached to the Victoria Girls' High School at Trichur, a Central Industrial and Commercial School and 7 aided institutions providing instruction in one or two industrial subjects, their aggregate strength being about 300. The Central Institution at Trichur was designated The Government Trades School and several improvements were effected in its working. The industrial section of the Victoria Girls' High School was detached and constituted into a separate school with which was amalgamated the girls' section of the G. T. School. The boys' section of the G. T. School was provided with a machine-shop so as to supply power to the Smithy and other metal work classes. The system of

awarding work-fees and stipends to the pupils of the Industrial Section was revised and they were made available also in the girls' section transferred to the new school; and a Provident Fund was instituted for the benefit of the Industrial students. In 1091, a system of granting loans to the past students of the school for the purpose of starting them in the trades in which they were trained was brought into force. Another G. T. School was opened at Ernakulam in the year 1100. With a view to encourage cottage industries, His Highness' Government was pleased to sanction the opening of a few Industrial Schools in outlying parts of the State, and the first institution of the kind was opened in the year 1091 at Chittur. A few other institutions started by private agencies were recognised during the period and taken on the aided list. There are thus at present 2 Trades Schools or Central Institutions, a Girls' Industrial School, 19 Rural Industrial Schools under Government management and 13 recognised Industrial Institutions under private agencies, with a total enrolment of 2,662—1,405 boys and 1,257 girls. The two G. T. Schools provide a six years' course in the various industries taught, while the other institutions, excepting two where 5th year classes have been lately opened as an experimental measure, provide a four years' course and are classed as Lower Grade Schools.

40. The G. T. School at Trichur, which is the largest of these institutions, works in 3 separate sections, Commercial, Arts and Industrial. The Commercial section prepares pupils for the Diploma in Commerce, Typewriting, and Shorthand, of the Madras Government Technical Examination, besides coaching up students of Forms V and VI of the local High Schools in commercial optionals for the State School Final Examination. The Arts section trains pupils for all subjects and grades of the Madras Government Technical Examinations in Drawing. The Industrial section imparts instruction in Weaving, Carpentry and Cabinet-making including Thachu Sastram (Science of Architecture), Rattan work, Mat-making, Electroplating, Engraving, Smithy and Bell-metal work, and prepares pupils for the Boys' Industrial Public Examination of the State. The G. T. School, Ernakulam, which is at present entirely industrial, provides instruction in Weaving, Smithery,

Carpentry including Cabinet-making, and Rattan work. In the Girls' Industrial School at Trichur, Needle-work and Drawing are taught to all the pupils and they are allowed to choose two other subjects, such as Mat-making, Cutting-out and Tailoring, Weaving and Rattan work, as subsidiary ones. Of the Government R. I. Schools, 4 teach Weaving only, 7 Weaving and Mat-making, 6 others Weaving and Carpentry, and the remaining two teach three subjects, Weaving being common. The industries taught in the aided Industrial Schools are Needle-work, Lace making, Embroidery, Knitting, Crotchet, Weaving, Mat-making, Coir-work, Silk-rearing and Weaving. Pupils of these as well, as of the Government R. I. Schools and the G. T. School, Ernakulam, are presented for the State Industrial Public Examinations.

41. Besides training students, the G. T. and R. I. Schools undertake orders for Government departments and the public, and there is steady progress in the bulk of work turned out. The Government departments have been specially instructed to place their orders for furniture with these institutions as far as practicable. As in the G. T. School, Trichur, work-fees and stipends at varying rates are allowed to the pupils of the G. T. School, Ernakulam, and G. I. School, Trichur, and the Government R. I. Schools, though, in the case of the latter, the rates are slightly lower than in the central institutions. To remove the defects of accommodation and equipment which began to be felt with the expansion of the activities of the school, the G. T. School, Ernakulam, was lately shifted to a more spacious building, and arrangements are being made to better equip its workshop in view of its growing needs. Similarly, a permanent and commodious building has just been completed for the G. T. School, Trichur, and proposals for providing some of the R. I. Schools with better accommodation are already under consideration. To provide these institutions with competent teachers, a few men were trained in mechanical subjects, in Weaving, Dyeing and Carving, etc., also in Fine Arts, at Bombay, Calcutta, Baroda, Trivandrum, and other places on special stipends from Government, and they were posted to those schools where their services were found necessary.

42. Until 1905, all Industrial Schools were working under the Department of Education, but, having passed their initial stage, they were in that year placed under a separate Department of Industries along with other Industrial concerns. Owing to the temporary abolition of this department in 1101, the schools have been transferred back to the Education Department. By this combination, greater co-operation between literary and Industrial Schools has been rendered possible. Pupils of literary schools are encouraged to attend the neighbouring Industrial Schools wherever convenient, and likewise some of the Industrial Schools have been permitted to depute their pupils to literary institutions close by for learning the 3 Rs, Music, Needle-work, etc.

SANSKRIT SCHOOLS.

43. In 1900, there were only 3 special schools imparting instruction in Sanskrit, viz., the Sanskrit School, Trippunittura, the Vēdasāstra Pāṭasāla, Chittur, and the Pushpagiri Vēdic School, Trichur, the last two being under private management and aided by Government.

44. The one at Trippunittura was founded by His Highness the Ex-Raja who made a private endowment for its up-keep, its aim being to preserve the orthodox and indigenous system of study of Sanskrit Literature. It provides instruction in Nyaya, Vedānta and Vyākaraṇa. The institution was managed by a Committee till 1905 when it was placed under the Education Department, and, in 1909, a Committee of Sanskrit Scholars was constituted to advise Government in regard to the management of the institution as well as the Grandha Library attached to it. On the recommendation of the Committee, several innovations of a comprehensive nature have been made in recent years which have helped to widen the scope and usefulness of the institution and to improve the efficiency of the instruction provided in its different branches. In 1102, the whole syllabus of studies of the Sāstraic and Kāvya classes was revised. Ayurveda and Jōtsya were introduced as new subjects of study, and the rules regarding the award of stipends and scholarship

were recast so as to make them available for a larger number of deserving students. An annual Sadas has been instituted to which recognised scholars are invited and where the skill of the students is tested by means of discussion and debates. The staff of the institution was strengthened by the deputation of a few experienced hands from the Education Department of the State. At the suggestion of the Committee, the designation of the institution was changed to "The Sanskrit College, Trippunitura". As a result of these innovations, the strength of the College which was only 25 at the outset has now risen to 138.

45. The Veda Sastra Patasala, Chittur, and the Pushpagiri Vedic School at Trichur continued to impart Sanskrit Schools. instruction in the Vedas and the Sastras. In 1097, the former was affiliated to the Madras University for the Oriental Titles Examinations. Three new Sanskrit Schools were lately recognised and taken on the aided list and the aggregate strength of these five institutions stood at 266 at the end of 1103.

EDUCATION OF THE BACKWARD AND DEPRESSED CLASSES.

46. By the term backward classes is meant those communities declared as such in the Revised Education Code of 1921. They are so denominated not merely from the point of view of literacy but also from their economic and social status in relation to the other communities.

47. The half-fee concessions and special scholarships introduced by the new Code attracted several children of the backward classes into the existing educational institutions. A few Backward Classes. new schools were opened for their exclusive benefit in places where no schools existed before. To enable children of the working classes to learn the 3 Rs, a number of Night Schools were opened by Government as well as by private agencies. Q'ran teaching and Arabic teachers were sanctioned for schools situated in Muslim centres to attract children of that community. Children of other backward communities certified to be poor

were allowed half-free scholarships in all departments of schools and in the colleges, and these were very largely availed of by pupils of the Ezhuva, Ezhuthassan, Kammalan, and other backward communities. Kudumi Chetties, though classed as backward, have of late been allowed to be supplied with clothes, books, slates and other school requisites, in view of their poverty and extreme backwardness in point of education. As a result of these encouragements, the aggregate number of pupils of the backward classes in the several educational institutions including the colleges rose to 57,734 at the end of 1103.

48. The Depressed Classes of the State comprise Pulayas, Kanakkas, Parayas, Ullatans, Pulluvans, Depressed Classes, Vettuvans, Nayadies, Kadirs and Malayas.

The uplift of these communities has been a matter of special solicitude to His Highness the Maharaja, and in all these years of His administration there has been unabated activity in regard to the education of their children, the State having recognised that education and the inculcation of the ideas of sanitation were the most effective means of improving their condition by quickening and stimulating their benumbed faculties and removing the moral mist that darkens the prospect of life for them. Since it was found difficult to draw such children into the ordinary schools, special institutions had to be started for them; but this was adopted merely as a temporary expedient since, besides entailing a duplication of schools, it tended to perpetuate the cleavage between these and other communities. With the gradual wearing out of social prejudices on the one hand and the spread of education and cleanliness on the other, it was found possible to admit children of the Depressed Classes in increasing numbers into the ordinary institutions. A large number of Night Schools and Primary schools of the ordinary type have been opened for the special benefit of these communities, and these schools are helped in several ways out of the funds set apart for the uplift of these communities.

49. In addition to weekly feeding, these pupils are supplied with clothes and school requisites, such as books, slates, Needle-work and Kindergarten materials. As already observed, children of the Depressed Classes are exempted from the payment

Concessions given
to this class.

of all fees in English Schools by a special provision in the Revised Code. Managers of private schools and the heads of Sirkar Schools as well as the executive staff of the department were enjoined to put forth strenuous efforts in the matter of extending education among these communities. No time-limit is insisted on in regard to their admission into schools, and they are exempted from payment of even admission and readmission fees in Malayalam Schools. Special stipends of the monthly value of Rs. 2 in the Lower Secondary Department and Rs. 3 in the Upper Secondary Department have been recently instituted to induce such children to take to Secondary Education. As an incentive to pursue industrial studies, a select number of them were admitted in 1103 in the G. T. School, Trichur, on special stipends of Rs. 7 a month. The same year four Pulaya children were admitted to a course of training in Tailoring under an expert workman at Ernakulam and they are given monthly stipends at the rate of Rs. 3 per pupil.

50. As a consequence of these many-sided activities, there has been a striking increase in the number of Depressed Classes children in schools, which stood at 11,915 (9,164 boys and 2,751 girls) at the end of 1103. Of these, 5 Pulayas including one girl and a Kanakka boy were in the Upper Secondary Department, 49 boys and 5 girls in the Lower Secondary, 9,045 boys and 2,693 girls in the Primary Departments, and 65 boys and 63 girls in the Industrial Institutions.

51. To advance the interests of these communities generally and for the removal of the various disabilities to which they were for long subject, His Highness the Maharaja was, in the year 1102, pleased to constitute a new department and to appoint the Director of Public Instruction as Ex-Officio Protector of the Depressed Classes, and, as Assistant Protector, Mr. Karuppan, who had for a long time past associated himself with work connected with the elevation of these communities. Though a member of the Vala caste, he is a poet and a scholar and has passed the Sanskrit and Malayalam Pandits' Examinations and represented with success these classes in the first Legislative Council of the State. The Assistant Protector has

been visiting many villages inducing Pulayas and other Depressed Classes to send their children to school and advising them to be clean in dress, habits, etc. He arranges meetings of the Depressed Classes at convenient centres where the value of education and the special facilities provided for them by the Government are explained and the co-operation of philanthropic gentlemen and associations are enlisted in their behalf.

52. Among the schemes undertaken by this new department for the improvement of their social and economic condition are the establishment of Colonies, construction of tanks, wells and bhajana mutts, assignment of lands for cultivation, distribution of home-safe-boxes, and the starting of independent as well as co-operative societies. Another noteworthy event in connection with the elevation of the Depressed Classes is the nomination of a Pulaya representative to the Legislative Council. This is signal proof of the intentions of His Highness' Government to extend equal civic rights to these communities and to make them respectable citizens of the State.

PHYSICAL EDUCATION.

53. On the subject of physical instruction in schools, the Code Revision Committee observed as follows in 1921 :—

“So far as our schools are concerned, there is nothing like systematic physical instruction carried on. Some classes get a period or two of drill a week, often at unsuitable hours; and some boys take part in games. And when the time for the annual or biennial sports approaches, there is some activity displayed, which is mostly confined to the competitors. But there is no individual training given to the pupils with the definite idea of improving their physical condition. Our Drill Instructors do not realise that it is within their province to give such training, nor are they competent to undertake such duties.”

54. Several remedial measures have since been adopted. The Inter-School Sports which used to be held once in two years were made an annual function, and its conduct was entrusted to the Cochin Athletic

Association which had undertaken the management of all public tournaments and games competitions in the State. Under the auspices of this Association are conducted besides the Inter-School and Inter-Collegiate Sports, the Olympic Sports and Tournaments, and the Inter-School and Inter-Collegiate football and Tennis Tournaments, the Association receiving a lump grant of Rs. 1,500 from Government for the purpose. Under the auspices of Ladies' Association at Trichur, an annual Badminton Tournament and girls' sports have been recently organised including, in addition to various races, competitions in Kaikottikali, Kolattam and Kummi or Musical Drill, in which Girls' Schools are encouraged to take part. Four cups have been instituted for the purpose by Mr. and Mrs. T. K. Krishna Menon, who also give medals for proficiency in Music and Painting.

55. For the introduction of improved methods of physical training in Boys' Schools, two young graduates were deputed for a course of training in the physical instruction class conducted by the National Y. M. C. A., Madras. On the completion of their training, they were appointed as Physical Directors and posted to the Maharaja's College, Ernakulam, and the Training School, Trichur, respectively, where they have commenced regular work. During the summer vacation of 1103, a number of drill masters of High and Lower Secondary Schools were trained by them in the new methods of physical instruction, with the result that a new life has been infused among the pupils of these schools in the matter of games and physical exercises. With a view to introduce a suitable system of physical training in Girls' Schools 16 women including 4 private candidates were trained in 1103 in the system of physical culture known as '*Theorhythom*' by an expert lady got down for the purpose from Bangalore. These teachers, after the completion of their course, have begun regular work in the schools to which they have been posted. It is under contemplation to arrange refresher courses for the drill masters of the Secondary Schools every three years so as to put them in touch with the latest developments of physical culture. For the improvement of physical activities in Primary Schools, it is proposed to arrange special courses for the regular teachers of these schools under the guidance of the Physical Directors.

QUALIFICATIONS AND SALARIES OF TEACHERS.

56. The professional as well as the literary qualifications of the staffs of Government and private institutions were considerably improved, and this has contributed in a large measure to enhance the standard and the efficiency of the instruction imparted in them. The minimum qualification of teachers in Vernacular schools, which was a pass in Form III according to the Code of 1911, was raised to Vth Form pass for men and IVth Form pass for women in 1921, and was later raised to VIth Form course in the case of Malayalam schools and a pass in School Final for English schools.

57. The progress and expansion of female education has rendered it possible to staff girls' schools mostly by qualified women teachers. On the staffs of Government and private institutions together there were, at the end of 1923, 64 lady graduates including L. T.'s and Honours graduates, of whom 5 were graduates in Chemistry, 2 in Mathematics, 2 in Zoology, 1 in Physics and 1 in Botany, and 18 Intermediates, and 223 School Final lady teachers. In addition to girls' schools, women teachers are being largely employed in Primary schools for boys, the aggregate number of women teachers employed being 990 in 1929. The Upper Secondary Departments of all schools are at present staffed entirely by graduates excepting of course the specialists for Sanskrit, Malayalam, Drawing, Gymnastics and Arabic, who are all technically qualified in their respective subjects, and a large proportion of the teachers in the Lower Secondary Department are likewise graduates.

58. The improvement of the pay and prospects of the members of the teaching profession received due attention at the hands of His Highness' Government, and the revisions of salaries sanctioned during the period were, as far as possible, extended to grant-in-aid institutions. The general grading of the officers in the department has been so done as to allow of promotions without transfer of officers from one place to another or from one section to another, as from Collegiate to Secondary or the Inspectorate.

59. Teachers in aided institutions were allowed the benefit of privilege leave, sick leave, and maternity leave like those in Government service, and were ensured protection against dismissal or suspension by managers on improper grounds, which has contributed to better security of tenure in private schools. In 1918, a Provident Fund was instituted for the benefit of teachers in aided schools and rules were framed to regulate its working, which were embodied in the Account Code. In consideration of the large number of aided schools that have not taken advantage of the Provident Fund for improving the lot of their teachers, it is under contemplation to make the system obligatory and, if necessary, to lighten the burden of managers by allowing a slight reduction in the rate of contribution to be made by them. In the year 1921, a Teachers' Association was formed which was formally opened by the Diwan. It has lately been recognised and has been showing signs of new life, keeping a vigilant watch in protecting the interests of the profession, in conjunction with the Women Teachers' Association to which reference has already been made.

THE TRAINING SCHOOL, TRICHUR.

60. This institution continued to provide for the training of undergraduates and incomplete school finals in the Secondary and Elementary grades, but various changes were introduced in its working so as to place it on up-to-date lines. When the Code was revised in 1921, the course of training in both the grades was reduced from one year to 5 months for those who had put in 3 years' service and had passed certain subjects of the U. T. C. Examinations. The curriculum of studies was revised later with a view to make the T. T. C. course more practical and at the same time less burdensome, which brought about a further change in the course of training, the period being fixed at 5 months for all except those whose literary qualification was below Form IV who were required to undergo a special course extending to one year. In 1902, the whole curriculum of studies of the institution was recast in accordance with a

scheme submitted by the present Headmaster who had returned from America after a course of studies in Pedagogics. The period of training in the Secondary and Elementary grades was thereby extended to one year as before, and the selection for training required to be made on the basis of seniority in service. A limited number of private candidates were taken for training as paying students on the understanding that they should be given preference in the matter of appointments over untrained hands; and a Montessori or children's class was added to the school. The revision of the curriculum led to the abolition of the U. T. C. Examinations which had been held for a number of years, the subjects prescribed for them having been amalgamated with those for the T. T. C. course. The new scheme is being worked with scrupulous attention and is calculated to raise the quality and efficiency of the system of instruction pursued in the lower grades of our schools.

PUBLIC LIBRARIES.

61. A set of rules was framed in the year 1091 to regulate the working of these institutions, and since then three new public libraries were opened, so that there are at present, besides the Princes' Library, and the Grandha Library attached to the Sanskrit College at Trippunittura, 8 Public Libraries aided by Government. The Ernakulam Public Library, which is the largest of these institutions, is given an annual grant of Rs. 600 for the purchase of books and periodicals. Next in importance is the Trichur Public Library which receives a grant of Rs. 300, besides a sum of Rs. 84 paid to the Malayalam section attached to it. The amount of grant paid to the other libraries ranges between Rs. 50 and Rs. 125. For the promotion of adult education, Government were pleased, in the year 1102, to sanction the starting of four experimental Village Libraries, which have been attached to the Government Malayalam Primary Schools at Veliyanad, Palluruthy, Pudukkad and Choorakattukara. If the experiment should prove successful, it is the intention of Government to open more of such libraries.

FINANCE.

62. Consequent on the expansion of educational activities, the annual expenditure on Education, which was about 5 lakhs

at the commencement of His Highness' regime, rose to a little over 14 lakhs during the year 1103, of which Rs. 13,32,846 was spent on literary schools and the rest on industrial institutions. The gross receipts of literary and industrial institutions likewise rose from Rs. 1,25,832 to Rs. 3,33,583. The net expenditure on Education at present is thus nearly thrice that of 1090. The percentage of educational expenditure to the total revenue of the State (including Cranganur) is 18·7, as against 10·9 in 1090. Of the net expenditure from State Funds on literary schools alone, which amounted to Rs. 7,69,963, 65·5 per cent was spent on Elementary Education, 18 per cent on Secondary Education and 5·9 per cent on Collegiate Education. The amount of grant-in-aid paid to aided schools rose from Rs. 1,08,348 to Rs. 4,10,099, during the period under review.

CONCLUSION.

63. The many-sided developments summarised above form a record of striking progress which has resulted from the consistently liberal policy pursued by His Highness' Government in providing for the educational requirements of all sections of His Highness' subjects. The extent of co-operation evoked from private individuals and organisations, especially in the expansion of mass education, is another noteworthy feature of the educational system of the State.

17. MEDICAL RELIEF AND SANITATION.

(By Diwan Bahadur Dr. V. VERGHESE, till recently the Chief Medical and Sanitary Officer.)

1. The origin and development of the Cochin Medical Department is condensed in the succinct narrative given of it in the Cochin State Manual. From that stage up to the time His Highness the Maharaja assumed the reins of Government, the progress of the department was characterised by slow and steady growth, so that there was a total of ten hospitals and fourteen dispensaries in the State in the year of His Highness' ascension to the Musnad. Since then, the Medical Department has made rapid strides as a result of the generous support given by His Highness' Government, prompted by the deep personal interest evinced by His Highness the Maharaja, in the provision of adequate medical relief in the State. Himself though a profound scholar in the Ayurvedic system of medicine, he gave his unstinting support to the expansion of the Western system of medical relief on up-to-date lines. His administration was marked not only by a steady increase in the number of medical institutions but also by the introduction of specialised forms of medical relief such as the establishment of an Ophthalmic Hospital, a large Maternity Hospital of 70 beds, an X-Ray Installation; and the construction of medical buildings on modern lines has been a notable feature of advancement of medical administration during His Highness' reign. The numbers who have sought medical relief have increased more than double in almost all the Hospitals and Dispensaries as the result of increased efficiency of the service rendered. The standard of work has improved so much as to inspire confidence in the minds of the people especially of the conservative and upper classes who held aloof from resorting to Western system of treatment.

2. The following statement shows the development of medical relief in the State during this period :—

		1900.	1103.
Hospitals	..	10	11
Dispensaries	..	14	19
State-aided Dispensaries	..	..	9
Mental Hospital	..	1	1
Leper Asylum	..	1	1
No. of beds	..	299	516
In-patients	..	4,607	11,612
Out-patients	..	2,92,760	5,76,661

3. The Medical Department which, in the beginning, was under the supervision of the Civil Surgeon Staff. of British Cochin, was placed under the control of a full-time officer, Dr. G. N. Coombes in 1895. On his retirement in 1924, he was succeeded by Diwan Bahadur Dr. V. Verghese, a retired District Medical Officer of the British Service.

The present medical staff of the department consists of

- (1) The Chief Medical and Sanitary Officer;
- (2) 3 Civil Surgeons;
- (3) 12 Assistant Surgeons;
- (4) 2 Lady Assistant Surgeons;
- (5) 29 Sub-Assistant Surgeons;
- (6) 8 Lady Sub-Assistant Surgeons

All the three Civil Surgeons and four Assistant Surgeons, including the two Lady Assistant Surgeons, possess European qualifications, while all the other Assistant Surgeons are medical graduates of Indian Universities and all the Sub-Assistant Surgeons are those who have passed the L. M. P. Examination.

4. This was the nucleus of charity medical relief, and is the oldest Hospital in the State. It has General Hospital. slowly and steadily grown with the march of administrative efficiency in the State until, within recent years, it has developed into an up-to-date Hospital and has earned for itself the reputation of being one of the most efficient Hospitals in Southern India. Latterly, its fame has spread far and wide on the West Coast, so that



Part of the General Hospital.



An Operation Theatre - General Hospital.



Pay Ward - General Hospital.



Adoor Leper Asylum.

patients from neighbouring States resort to it in large numbers. Old buildings have been re-modelled and renovated, spacious additional wards erected on modern lines, hospital requisites and appliances supplied, and an elaborate system of nursing and attendance provided. Most of these improvements were effected during the last seven or eight years. With the improvements of the accessory amenities mentioned above, a high level of medical and surgical work, based on advanced experience and the findings of modern scientific researches, is undertaken in this institution.

The improvements effected in the General Hospital are the following :—

(1) the re-modelling and renovation of the old Hospital buildings with such structural alterations as to admit of more light and air into the wards, dadoing the walls with glazed tiles and paving the floor with marble ;

(2) the construction of a block for the accommodation of the female patients on up-to-date style ;

(3) the construction of an Ophthalmic Hospital ;

(4) a new Operation Theatre ;

(5) the establishment of X-Ray and Electro-Therapeutic Department ;

(6) a new Isolation Ward ;

(7) improvements to the European Sisters' Quarters ;

(8) construction of Quarters for Indian Nurses ;

(9) a new block for Pay Wards ;

(10) extension of the Hospital premises ; and

(11) electric lighting of the whole Hospital and subsidiary buildings.

The Chief Medical and Sanitary Officer has, in addition to his administrative duties, the control and supervision of the General Hospital. Besides him, there are, on the staff, two Civil Surgeons who possess European qualifications, four Assistant Surgeons with Indian University Degrees, five Sub-Assistant Surgeons, three Lady Sub-Assistant Surgeons, six European Sisters belonging to the Sisters of Charity from Milan and twelve Indian Nurses locally trained.

The following statistics of the General Hospital go to prove the development of the work carried on in that institution.

Year.	In-patients.	Out-patients.	Operations.
1090	1,195	33,933	1,247
1103	3,491	72,398	2,917

A separate building as an adjunct to the General Hospital for the special treatment of the diseases Ophthalmic Hospital. of the eye was constructed in the year 1096, and this was opened by His Excellency Lord Willingdon during his visit to the State. In 1099, a ward with 16 beds was added and one of the Civil Surgeons was appointed to its charge in 1099. This Hospital has since made rapid progress, attendance has risen, ophthalmic surgery of a high order is carried on, and the institution is rapidly outgrowing its present limits.

Under the supervision of the same officer, who had X-Ray training in London, an X-Ray Department with arrangement for Electro-Therapeutics was established in the General Hospital in 1099. This is a most useful addition to the equipment of the General Hospital and has proved to be of considerable help in the scientific treatment of cases.

Anti-rabic treatment was introduced in the year 1098, in order to induce persons bitten by rabid dogs to resort to this treatment much more freely than they used to do. Indigent people are given travelling allowance and maintenance charges besides free treatment. The vaccine is obtained on payment from the Pasteur Institute, Cooncor. An average of 248 patients are treated annually and the expenses are Rs. 2,274.

5. The Civil Hospital at Trichur is next in importance to the General Hospital. This institution was for many years under the able management of the late Dr. C. Ramunni Menon to whom it owes its reputation for efficiency. It has accommodation for 64 beds and is manned by a Civil Surgeon, two Assistant Surgeons and four Sub-Assistant Surgeons. Medical and surgical work of a high order is carried on in this institution. In the year 1103, 1,644

in-patients and 37,153 out-patients were treated in this institution.

6. There are six Taluk Hospitals in charge of Assistant Surgeons, each provided with ten to twenty beds for in-patients, and having an annual admission ranging from 120 to 700. Other institutions. There are seventeen Dispensaries in charge of Sub-Assistant Surgeons. The attendance ranges from 2,500 to 33,500 annually.

7. In order to extend medical relief in rural areas, State-aided Rural Dispensaries were established in 1103. There are altogether nine Dispensaries of this type in the several parts of the State. The Medical Practitioner in charge of each of these dispensaries is given an annual subsidy of Rs. 360 and another sum of Rs. 240 for medicines. State-aided Dispensaries.

8. The Darbar had a separate institution established for women as early as 1069 in Mattancheri, and a pukka Hospital building with accommodation for maternity cases was provided in 1076 M. E. This Hospital continued to do good work for the women population, especially in maternity cases, and under the management of Mrs. Williams, a Lady Doctor of considerable tact and experience, it became very popular with the public. In 1091, Mrs. Kohlhoff, the late Lady Civil Surgeon, took charge of it on her return from Europe. Female Medical Relief.

The King Edward Memorial Maternity Hospital was established in Trichur in the year 1915. It has accommodation for 70 beds and is an efficient institution, resorted to largely by maternity and gynecological cases.

Both these institutions are under the management of highly-trained Lady Doctors and are contributing most efficient service in the realm of female medical relief.

Training classes for midwives on a stipend of Rs. 10 each, for a set of 10 women every year, have been established. Half the number is trained in the Women's Hospital, Mattancheri, and half in the Maternity Hospital, Trichur. Women, who by caste and occupation are traditional midwives, used to be given this stipend for being trained. Recently, more educated women

are entertained for midwifery training. A few of them are taken on in service as midwives, but the principle is that they should after training go back to their homes and settle in practice, so that their skilled training may be useful to the population in and around their place of abode. 215 midwives have been trained in these two institutions. 1,141 cases of normal labour and 144 cases of difficult labour were attended to last year. A training class of Indian Nurses with stipends was opened in 1907. 18 have been trained, and they have all been employed in the General Hospital, Ernakulam; Civil Hospital, Trichur; the Maternity Hospital, Trichur; and the Women's Hospital, Mattancheri.

9. Leprosy is far more prevalent in the coastal belt of the West Coast than is publicly recognised. The necessity for a Leper Asylum was early recognised by Government and an Asylum was opened in the year 1909 at Venduruthi, an isolated island in the backwater between Ernakulam and Cochin. A small building was erected on this island which had to be added on by temporary constructions from time to time to accommodate the increasing number of applicants who sought admission. Last year the daily average strength was 135.

The Darbar acquired an extensive area of over 100 acres in Adoor, one of the healthiest spots available in Cochin, for the location of an up-to-date Leprosarium to accommodate 200 inmates and has built up an ideal colony for them with all the necessary amenities which a generous allotment of funds could provide. The Adoor Leper Asylum are now housing the inmates that were at Venduruthi.

10. A Lunatic Asylum, which is now called the Mental Hospital, was established at Trichur in 1892. Originally it was accommodated in an old Government building but, in the year 1900, the present nice building suitable for the confinement of insanes was constructed; Owing to the increasing demand for accommodation, the original buildings have been added on from time to time. In 1905, a full-time medical officer was appointed. During the last four

years, considerable improvements have been effected both by providing increased accommodation and paying closer attention to the treatment of the insanes and to more efficient internal management by the separation of male and female lunatics in separate enclosures, employment of additional warders, compounder and cook, and the erection of a new kitchen and an observation ward.

Kitchen-gardening is carried on by the inmates by way of physical exercise; and vocational training in weaving has also been introduced and a weaving instructor entertained for the training and supervision of the lunatics, engaged in this occupation. This industry started only two years ago as a means of physical exercise and recreation to those who are recovering from mania is a source of income, as all the towels and dusters and plain clothes required for the Medical Department are being made here. The total number of inmates at present is 55 (43 males and 12 females). It is proposed to provide paying wards for well-to-do patients seeking care and treatment afforded by this institution.

11. Till 1890, the Sanitation of the State was looked after by the Public Works and Maramath Departments. In that year, Committees were appointed by the Government to see that the towns were kept clean and healthy. The earliest beginning of a systematic sanitary administration of the State was introduced in the year 1896, when Sanitary Boards were constituted in the towns, and the rural parts of the State were divided into two divisions, each being placed in charge of a Sanitary Inspector. In the year 1906, when the Municipal Regulation was passed, the functions of the Sanitary Boards merged into those of the Town Councils now called Municipal Councils. There are now four divisions in the State for Sanitary administration with a Sanitary Inspector in charge of each. The work undertaken by the Sanitary Inspectors consists of the following:—

- (a) supervision of vaccination and verification of results;
- (b) sanitary arrangements during fairs and festivals;
- (c) prevention of epidemics;
- (d) supervision and control of markets and cartstands;

- (e) minor sanitary works ;
- (f) P. C. R. works to the buildings in the Sanitary and Medical Department; and
- (g) supervision of water-pandals.

Public water-supply in rural areas was also under the control and supervision of this department. Since the development of Panchayat administration, the supervision of conservancy staff and improvement of water-supply were transferred to the Panchayat Department. 135 wells and 175 tanks constructed and conserved by the Sanitary Department have been handed over to Panchayat Department. The sanitary improvement and supervision of two towns at Kunnankulam and Trippunittura continue to be entirely under the Sanitary Department.

There are 12 markets and 8 cartstands under the control of the Department. The development of markets has been particularly marked in recent years, the largest market at Irinjalakuda bringing in a revenue of over Rs. 5,000 a year.



18. ANCHAL SYSTEM.

(By Mr. A. P. ANTONY, B. A., who, when he wrote this, was the
Supdt. of this Dept.)

1. The Anchal Service appears to have been in existence, in a primitive form, from a remote time, say, from 966 M. E. (1791 A. D.). Though it was established with the exclusive object of transmitting official communications from one station to another, it became subsequently available, by arrangement with the tapal carriers, for private correspondence. Private articles were allowed to be received and carried free of any charge by the tapal runners, they being allowed to accept and carry them on their own responsibility. Mails were not despatched at fixed times, but only according to necessity. They were sent through the village subordinates or men engaged by them, till paid runners were appointed. It is said that, in the early days, the communications sent by Anchal were written on cadjans.

2. In 1039 M. E. (1864 A. D.), the question of improving the Anchal Service was first taken up by the Government and, in the year 1042, rules were framed and issued, formally authorising the acceptance and transmission of private articles, on payment by the parties concerned of fees to be levied on the different kinds of articles carried. As Anchal stamps were unknown in those days, the fees levied were accepted as money; and the calculations were made in terms of 'Puthen', the coinage of the State at that period, a *puthan* being equivalent to 10 pies. Official articles were carried free of charge.

3. The management of the Anchal Service rested with the Diwan till 1065 M. E. (1890 A. D.), when the post of a Superintendent with an office staff was created, and the department was transferred to his control. Under the Superintendent, there are two Inspectors, one for each division, to supervise the work of the runners and to conduct, under his direction, local enquiries into complaints connected with the

department. In 1074 M. E. (1898 A. D.), a Dead Letter Office was opened and placed under the Superintendent for the disposal of unclaimed and refused articles, the work till then being done in the Huzur Office.

4. In 1067 M. E. (1892 A. D.), the Anchal Act (I of 1067) was passed, together with the subsidiary Anchal Rules. The rules have been since revised and printed separately on the model of the British Indian Postal Guide.

Anchal Act and Rules.

5. It was only in 1067 M. E. (1892 A. D.) that Anchal Stamps were introduced, for being affixed on private articles, together with embossed envelopes. This put an end to the practice of levying fees in money. Official articles with the superscription 'Cochin Government Service' on them continued to be accepted free, till the end of 1088 M. E. (1913 A. D.), when the use of Service Stamps came into force. Service Stamps, being intended only for *bona fide* official use, are not sold to the public. The introduction of stamps has made it possible to accurately ascertain the amount of work done by the department for the Government as well as for the public. Further it did away with the operations of assessment and collection which caused some inconvenience to the public as well as to the staff.

Introduction of Anchal Stamps, etc.

6. The Anchal stamps and envelopes introduced in 1067 M. E. (1892 A. D.) were of the values of $\frac{1}{2}$, (five pies), 1 (10 pies) and 2 (one anna eight pies) Puthans.

Anchal Stamps.

In 1073 (1898), the colour and design of the stamps underwent a change, and a new stamp of the value of 3 pies and Anchal cards at 2 pies each were also introduced in that year. In 1085 M. E. (1909 A. D.), two pies stamps to be pasted on fancy cards were introduced.

Anchal stamps were for some time printed by the Government at Ernakulam. The printing of Anchal stamps at Ernakulam was subsequently discontinued, and arrangements were made to have them made in England, with the bust of His

Highness, surrounded by the State insignia, consisting of a palanquin, an umbrella, a conch and a lamp. These new stamps were issued for use in 1086 M. E. (1911 A. D.).

The values of the ordinary stamps bearing the bust of His Highness the Ex-Rajah were 2, 3, 4, 9 pies, 1, $1\frac{1}{2}$, 2 and 3 annas and those of Service Stamps were 4, 9 pies, and $1\frac{1}{2}$, 2, 3, 6, 12 annas and Rs. 1—8—0. Those bearing the bust of His Highness, the present Maharaja, which came into use from 1093 M. E. (1918 A. D.), were of the values, 2, 4, 9, pies 1, $1\frac{1}{2}$, 2 and 3 annas, and Service stamps were of the value of 4, 9 pies, $1\frac{1}{2}$, 2, 3 and 6 annas. Owing to the revision of the rates, some denominations went out of use, and others took their places. The present stamps are, ordinary, 2, 4, 6, 8, 10 pies, 1, $1\frac{1}{2}$, $2\frac{1}{2}$, 3 annas and service, 4, 6, 8, 10 pies, $1\frac{1}{2}$, $2\frac{1}{2}$, 3, 6 and 12 annas and Rs. 1—8—0. Anchal cards are of the value of 4 pies and there are also reply cards; embossed envelopes are of two kinds, those worth 6 pies and those, 8 pies each. A unified Anchal and Revenue stamp of one anna value was introduced in 1093. A portion of the income from the sale of this variety is credited to 'Anchal' at the close of every year.

The question of manufacturing stamps in this country as before is under the consideration of the Government.

7. In the early days of the Department, the articles carried were only letters and parcels, private or official; and from 1040 M. E., when fees began to be levied on private articles, till 1067, when stamps were introduced for use on private articles, they all had to be fully prepaid. But with the introduction of Anchal Stamps, articles for registration began to be accepted and articles began to be sent 'service bearing'. In course of time, a special rate was fixed for newspapers and magazines and for sample packets. In 1086 M. E. (1911 A. D.), a reduced rate of fees was fixed for newspapers and magazines, registered in the office of the Superintendent. The locked bag system of delivery of tapal was introduced in 1087. There is a system of 'Express Service' in vogue under which, for a slightly higher fee, urgent articles will be accepted and transmitted per special messengers.

For the remittance of money, Anchal Hundies began to be issued from 1088 M. E. (1913 A. D.). This was followed by Value Payable system in 1091 M. E.

There is reciprocity of service in all the above items between Cochin and Travancore, so that articles and money can be transmitted from any place in Cochin to any place in Travancore, and *vice versa*.

8. The Anchal rates were revised from time to time so as to be of the greatest possible benefit to the public as well as to the proprietors of newspapers and magazines. The present rates and fees are given below:—

	Cards	Letters	Books and pattern packets	Registered Newspapers (Prepayment compulsory)	Parcels (Prepayment compulsory)	
					Not exceeding 440 tolas	Exceeding 440 tolas (Registration compulsory)
4 pies	Single (and fancy) cards	Not exceeding $\frac{1}{2}$ tola Exceeding $\frac{1}{2}$ tola but not exceeding 1 tola Exceeding 1 tola, but not exceeding $2\frac{1}{2}$ tolas For every additional $2\frac{1}{2}$ tolas or part of that weight	For every 5 tolas or part of that weight	For every additional 20 tolas or part of that weight	Not exceeding 20 tolas Exceeding 20 tolas, but not exceeding 40 tolas For every additional 40 tolas or part of that weight	Exceeding 440 tolas but not exceeding 480 tolas For every additional 40 tolas or part of that weight up to 1,000 tolas
8 pies	Double (Reply) cards					
6 pies						
8 pies						
10 pies						
10 pies						
4 pies						
2 pies						
4 pies						
4 pies						
1 $\frac{1}{2}$ annas						
2 $\frac{1}{2}$ annas						
2 $\frac{1}{2}$ annas						
2 $\frac{1}{2}$ Rupees						
3 annas						

Acknowledgment fee 1 anna

Registration fee 2 annas

Express anchal fee 6 annas for the 1st mile and 4 annas for every succeeding mile or fraction thereof.

Charge for certificate of posting:—

1. In the case of unregistered letters, anchal cards, book packets (including registered newspapers), pattern packets, posted by the same person at one time. } 2 pies for every three articles of any of these classes or for any less number.

2. In the case of unregistered parcels posted by the same person at one time } 2 pies for every six articles.

Commission on V. P. and ordinary hundies:—

On any sum not exceeding Rs. 5	..	9 pies
Do exceeding Rs. 5 but not exceeding Rs. 10	...	1½ annas
Do exceeding Rs. 10 but not exceeding Rs. 15	...	2 ¼ "
Do exceeding Rs. 15 but not exceeding Rs. 25	...	3 "

On sums exceeding Rs. 25, 9 pies for every Rs. 5 or fraction thereof, provided, however, that only 3 annas will be charged for every complete sum of Rs. 25 as well as for the balance which exceeds Rs. 15.

9. Mails, throughout the State, were carried by runners until 1079 M. E. (1904 A. D.), when those

Transmission of mails. between Anchal offices near the Railway line between Ernakulam and Shoranur began to be conveyed by train in Anchal

Vans specially constructed for the purpose, and now both the C. S. Out and C. S. In mails are daily taken in them by Sorters and handed over to the runners at each Railway Station. Mails are also sent by other trains under the Weighment System under which the mail bags are entrusted to the respective Station Masters who in their turn entrust them to the Guards. The total mail line is at present 341 miles.

A Travelling Anchal Office runs daily on the Cochin Shoranur Railway line; and an elaborate network of road services completes the system of anchal communication. "These services provide for collection and distribution of mails before and after conveyance by rail; they transport mail bags between railway stations and Anchal offices, and they collect the postings from rural sub-offices and letter-boxes. In many rural areas;

a group of road services radiating from some convenient Anchal office distributes the mails over wide tracts of country”.

10. Till 1072 M. E. (1897 A. D.), the Anchal Masters obtained their stock of stamps from the office of the Anchal Superintendent who got them from the Superintendent of Stamps. Supply of Stamps and money.

The practice has since been changed. Stamps are now being stocked by ex-officio Vendors at the several Treasuries, and supplied direct to the Taluk Anchal Masters who distribute them among the Sub and Branch offices. A discount of 5% on sales is allowed to the Anchal Masters. Taluk Anchal Masters are authorised each month to draw from the Treasuries amounts required for payment of hundies and for purchase of Stamps. Excesses are remitted back into the Treasuries.

11. The daily accounts of all Sub and Branch Anchal offices are received by the respective Taluk Anchal Masters and sent along with their own, to the Superintendent's Office, where they are checked by an Audit Staff. The duty of charging postage-due articles, which was done in the Superintendent's Office, was transferred to the Taluk Anchal Masters in 1090. The drawings from, and remittances into, Treasuries effected by the Taluk Anchal Masters, as well as the Hundi Issues and payments effected in all Anchal offices, are subject to examination twice a year by the Account Department of the State. Accounts.

12. Between 1065 and 1068, the number of Anchal offices rose to 19. At the end of the year 1088, the number stood at 43, and since then, new offices have been opened wherever necessity was felt, and to-day the number is 58, made up of 6 Taluk, 29 Sub, and 23 Branch offices. Letter boxes are planted in convenient localities all over the State for the use of the people who reside at inconvenient distances from Anchal offices, and their number at present is 131. Anchal offices and letter-boxes.

13. The number of private articles carried annually comes to 9,94,238 and that of official ones to 4,97,975. The increase in the number of Articles carried and Anchal Hundies. Anchal Hundies issued has greatly

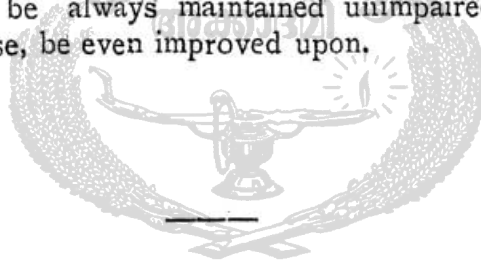
surpassed all expectations. Against 8,580 hundies of the value of Rs. 70,336 issued in 1088, 54,000 of the value of rupees five and a half lakhs were issued in 1103. Value payable articles posted annually come to 13,000 at present.

14. Taking the figures of 1103, the income from sale of ordinary Anchal Stamps is at present Rs. 51,835, and that from the sale of Service Stamps is Rs. 28,545. The commission realised on Anchal Hundies and V. P. Hundies is at present Rs. 5,562. The cost of the establishment is Rs. 40,400, and the cost of the manufacture of stamps is about 21,000. A sum of Rs. 1,900 is paid to the South Indian Railway Company for the use of Anchal Vans and conveyance of the Weighment System mails. The gross income of the department is Rs. 88,822, deducting therefrom the expenditure of Rs. 70,271, the net revenue of the Department is Rs. 18,551. The figures for the 12 previous years are given below.

Year	Receipts Rs.	Disbursements Rs.	Net income Rs.
1091	39,012	32,344	6,668
1092	39,482	33,766	5,716
1093	39,404	34,639	4,765
1094	41,914	42,949	—1,035
1095	45,426	45,535	— 109
1096	51,285	57,334	—6,049
1097	74,037	66,942	7,905
1098	71,642	60,645	10,997
1099	72,308	66,669	5,639
1100	74,294	69,852	4,442
1101	75,781	69,204	6,577
1102	80,100	70,577	9,523

The deficit in the three years from 1094 to 1096 was due chiefly to the fact that, while the price paid for stamps, as well as the insuring, shipping and other charges were on the increase, the Anchal rates remained as low as in former years. If the rates had only been revised in time along with the revision of the British and Travancore rates, the Department would have worked at a profit in the above three years also.

15. Beginning as an organisation devised solely for the conveyance and distribution of Sirkar correspondence, the Anchal office has now become an institution whose services are utilised by every one in all parts of the State. In accuracy and reliability, our system is in no way inferior to similar systems elsewhere. And considering the innumerable difficulties the Department has to contend against, its failures are remarkably few, and the public have, it is believed, reasons to be rest assured that the standard of efficiency with which it is associated will not only be always maintained unimpaired but will, as occasions arise, be even improved upon.



19. DEPARTMENT OF AGRICULTURE.

[By Mr. I. RAMAN MENON, F. E. S., Ag. Dip. (Cantab), the Superintendent of Agriculture].

1. Cochin is essentially an Agricultural State. According to the Census Report of 1921, she has a population of 9,79,080, of which 4,91,517 live by Agriculture. The total area under cultivation is 5,30,074 acres which works out only at 54 cents per head of population. The population had been increasing by leaps and bounds during the last three or four decades quite out of proportion to the growth of the area under cultivation. To intensify this increasing pressure on land there were the decreasing returns from Agriculture chiefly due to indifferent cultivation. The result is the increasing poverty of the Agricultural population.

2. The improvement of Agriculture in the State has been occupying the attention of the Darbar for some years past, but systematic steps began to be taken only from the year 1083. In that year, a Department of Agriculture was called into existence as a minor head under "Revenue" with the appointment of an Inspector of Agriculture and Superintendent of Farm operations. An experimental and demonstration Farm was started in the vicinity of Trichur, in the Viyyur Park, on an area of 350 acres. The Darbar also initiated the policy of issuing agricultural loans to the public and, from 1084, Agricultural and Industrial Exhibitions became common features of the Cochin Administration for the next few years.

3. The Farm at Viyyur continued its work till 1088, when it was abolished. The Darbar felt that demonstration farms at a large number of centres would be more useful to the public and, in 1089, five farms at different centres of the State were started on lands taken on lease. These were the five taluk farms at Chowarah, Irinjalakkuda, Viyyur

(Trichur), Vadakkancheri and Chittur. With a very limited staff, the scheme of running experimental and demonstration farms at such a large number of centres was a bit too ambitious and, as events proved, these farms had to be closed within a couple of years.

4. In 1090, the Department was reorganised and placed in charge of an officer who had been deputed for training in Agriculture to Europe. The Superintendent of Agriculture was also put in charge of the Fisheries, avenues and public gardens of the State. In 1093, the department which had till then been working under the Revenue Department was placed on an independent footing. In 1097, the Fisheries were transferred to the Revenue Department, and the Panchayats—institutions vitally connected with rural development—were placed under the Department of Agriculture. In 1100, the control of the Veterinary Dispensaries was also transferred to the Agricultural Department.

5. The Department had been working with a very limited staff from the beginning. In 1090, the Superintendent of Agriculture had only two Inspectors as his Assistants. In 1093, an Assistant Manager for the Farm and two more Inspectors were appointed. To secure a qualified staff, the Darbar offered a number of scholarships for training in Agriculture at Poona and Pusa. Till 1101, seven such scholarships were offered. The scholars on completion of the studies were taken into service, and the Department has at present got a Manager for the Central Farm, a Chemist, a Botanist and Mycologist and an Entomologist for the scientific section, an Agricultural Inspector for each of the five taluks, an Assistant Agricultural Inspector for Cranganur and an Horticultural Inspector for the public gardens of the Cochin-Kanayannur Taluk.

6. The functions of an Agricultural Department are three-fold: Research, Experiment and Propaganda. The results of scientific investigations secured by the scientists in their laboratories have to be tried and tested in the fields and issued to the public at large for their benefit. For lack of funds

The work of the department.

and other reasons, the Government could not, from the beginning, start the laboratory and had to rely on the experience gained elsewhere for the solution of local problems. But the laboratory building has now been constructed and the scientific section of the Department has already begun to get due attention at the hands of the Darbar.

7. The problem of Agriculture is a highly complex one and its solution depends upon a variety of factors. It is said of Malabar that the success of her Agriculture depends upon Experimental work. a favourable monsoon; and in our State, except in the Chittur Taluk where the canals afford a system of irrigation, this is to a great extent true. But there are also methods by which the existing lands can be made to produce higher yields, and that is by better tillage, better seeds, and better manures and the prevention of pests and diseases, and these are some of the problems engaging the attention of the Agricultural Department.

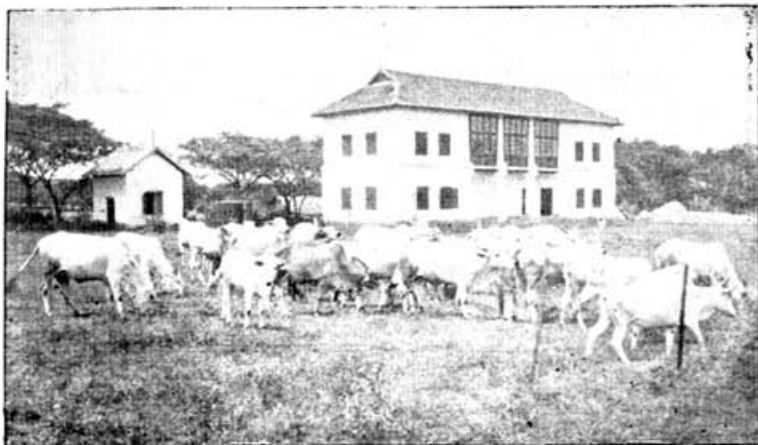
8. The experimental work of the Department is carried on in the Government Farms. The Government Central Farm at Ollukara was started in 1092 and is situated four miles from Trichur, along the Vaniampara road. It consists of two blocks with a total area of 400 acres. The Farm is designed to carry out experiments with all sorts of crops, indigenous and imported, and for trials in stock-breeding and dairying. For experiments on Cocoanuts, an Experimental Station at Vaittila in the Cochin-Kanayannur Taluk was opened in 1096.

9. The chief tillage implement used in the State is the wooden plough. It is an implement of primitive make which does not deserve the name plough, because it simply scratches the surface of the soil. The Department has been able to design three types of iron ploughs, modifications of types made elsewhere to suit local conditions. They are efficient implements which break the entire surface of the soil to a reasonable depth at a single ploughing. Ploughs of these sorts have been made in the workshop of the Farm, and a few have been sold to the ryots. Our farmers have realised their efficiency, but the cost of Rs. 10 to Rs. 12 per plough is it

is alleged, a bit too much for them. The Department is also manufacturing several types of intercultural implements, irrigation appliances and horticultural tools and selling them to the public at cost price.

10. There is an increasing cry from the ryots that year after year their lands are giving decreasing returns; and naturally so, because the lands are not properly manured. Except in a few tracts specially favoured by nature where fresh deposits accrue from annual floods and tracts which receive the washings of the hills and forests, the fertility of the land is really decreasing. The lands cannot remain fertile unless what is taken out of them in the shape of crops is returned to them in the shape of manures.

11. The chief manures used by the ryots are green leaf, cattle dung and ashes. These are excellent manures especially for paddy and garden crops, but they are not available in sufficient quantities. To meet the shortage of green leaf, the Department had been advising the growing of green manure crops like San hemp, Daincha and Tephrosia. These are crops which could be very easily grown by our ryots in the paddy lands after the harvest is over. In a short period of two months, an excellent growth of green is obtained which could be ploughed into the soil. Farm yard manure, though limited in quantity, if properly collected and preserved, could save the land from rapid depletion. But, by the indifference of farmers, the manure is left in heaps exposed to sun and rain with the result that, at the time of application, it has lost much of its manurial value. The urine of animals so rich in plant food is totally wasted. It should be collected by the use of litter and the dung and the waste of the stalls preserved in non-percolating pits, protected by a roof. Large quantities of wood ashes are also getting out of the State. Besides these, there are lots of valuable manures like Fish, Prawn Dust, Oil Cakes and Bones available in the State, but are exported in large quantities. There are manures in a concentrated form very rich in the elements of plant food and their utility has been amply proved by the Department both in the experiments conducted on the farms and in the demonstrations carried on in the fields of the ryots themselves.



**Central Farm: Laboratory Building and
a herd of Farm cattle.**



Paddy Manurial plots.



**Central Farm: A herd of cattle about to
have the noonday wash.**



A fringe of the Yttilla Cocoanut Plantation.

It is true that intelligent cultivators in the Cochin-Kanayannur and Chittur Taluks have begun to use these manures, but still it seems that more education and some positive legislation are necessary to prevent the export of these costly materials.

12. In a tract like Malabar, with a long period of rains followed by an equally long period of drought, the necessity for a proper system of irrigation cannot be over-estimated. There are a number of 'chiras', tanks and canals in the State which protect her Agriculture in the hot weather. With the transfer of the Panchayats, these irrigation works also came under the control of the Department. Agriculture in the tropics is essentially connected with irrigation, and the Department is doing its best in maintaining these water works in proper condition and adding new sources of water supply.

13. In the history of Agricultural development in India, the outstanding feature is the work of the Plant Breeding Departments. In Upper India, various strains of wheat have been evolved which give a much higher yield per acre than the local crops. In Bombay and Central India, several new types of cotton have been produced which give a higher yield and better quality of Lint. Nearer home, in Madras, there are four paddy Breeding Stations which aim solely at the production of high yielding types, and remarkable progress has been achieved. This work could be started in the State only very recently for want of a proper staff. Now the important varieties of paddy are under trial, and it is expected that, in the course of two or three years, the Department would be able to place before the public, strains of paddy of the important local varieties which would give a much higher yield than the existing ones.

14. The Department has also been experimenting with a number of exotic varieties of paddy. A few of these are found to thrive well under local conditions. If the Deep-water varieties introduced from Bengal and Assam prove a success, large areas of land which get submerged during the rainy season can be brought under cultivation. The Department is also issuing seeds of paddy on short term loans to deserving cultivators.

15. There was a belief that Malabar is not suited to the growing of crops like cotton, sugarcane and Industrial crops. ground-nuts. Cotton is now successfully grown not only in the Government Farm, but also in the schools of the State and in the homes of some of the educated classes. The revival of spinning holds out good prospects for the successful cultivation of this crop. Sugarcane was being grown in the State in former times, but its cultivation was getting extinct, and the Department had been trying its best to revive this industry. Wonderful progress has been made in recent years in the sugar industry in tropical countries, and there is no reason why Cochin with all her natural resources should not produce her own sugar. It requires some capital and enterprise. Ground-nut is another crop which our ryots can grow with great advantage.

16. The value of fruits and fresh vegetables in human dietetics, as supplying vitamins, has been very much emphasised by scientists in recent years, and there has been a great appreciation of fruits by the public. The Department has been trying its best to encourage this cultivation of fruits among the people, and one is glad to find that its labours have been well spent. The Central Farm has in it a fine collection of almost all the leading varieties of mangoes procurable in India, and a representative collection of tropical and sub-tropical fruits suited to the locality. Pineapples, sapodillas and plantains of various types are grown on a large scale and plants and grafts of all fruit-trees are sold to the public. Of mango-grafts alone, about a thousand are produced in the Nursery of the Farm and sold to the public every year.

17. In the Agriculture of the tropics, the greatest progress made is in plantations, and no wonder it is so, because the capital and brains of nations had been working at these plantations. During the last two or three decades, plantations have sprung up everywhere, plantations of rubber and coffee, of cocoanuts and pepper and the like. Cochin too played her part in this general awakening, though it was a bit too late when her sons began to

realise its wonderful potentialities. Plantation Industry in Cochin was started in the Nelliampathis, where coffee was a thriving industry some twenty years ago. The Industry failed on account of severe leaf disease, but recently there is a revival in a good many centres. Rubber received greater attention, and numerous plantations, both under European and Indian management, have sprung up. During the last few years, pepper was fetching high prices and there is a stir among the people to start pepper plantations. The Department has its plantations in the Central Farm, and help and advice are given to people in running plantations.

18. Next to paddy, Cocoanut is the most important crop in the State. Owing to the comparatively high prices of cocoanut products in some years, large areas were put under this crop and, in the race for making money, there has been a lot of indiscriminate planting. Plantations were started in ill-drained areas quite unsuited for cultivation and there has been a lot of overcrowding. The result was a general decrease in the outturn of nuts per acre. The cocoanut gardens in the State, except a few which are regularly manured and cultivated, are deteriorating and the reason is clear. The major portion of cocoanut products, the copra and coir are being exported. If, instead of these, we are exporting only the oil, the residual material, rich in the elements of plant food, will directly or indirectly find its way into the soil and to some extent maintain its fertility. It is fortunate for us that the cocoanut tracts abound in large quantities of fish. If fish as such or the bi-products of the fish industry, such as the shells and dust of prawns, are used as manure by the cocoanut growers, it would save their gardens from steady decline.

19. A great deal of work has been done by the Department in checking diseases and pests of crops, and disseminating correct ideas on not a few of the above subjects. The arecanut gardens in the Trichur, Mukundapuram and Talapalli Taluks were subject to the attack of a terrible disease called 'Māhāli' which in bad years swept away entire crops to

the utter dismay of the producers. The Department started a strenuous campaign against the disease; spraying with Bordeaux mixture was advocated; and a temporary staff was appointed to carry out the spraying operations. The people soon realised the excellent results of spraying, and spraying became a popular programme of arecanut cultivation, with the result that every year arecanuts to the value of lakhs of rupees are saved by this method. The Department has so far sold 545 spraying machines to the public.

20. The Nephantis Serinopa or the Cocoanut Caterpillar is another pest successfully dealt with by the Agricultural Department. The pest was prevalent all over South India in varying degrees of intensity and, in 1100, broke out in a very serious form in the Cochin-Kanayannur Taluk. The pest noted in a few gardens here and there spread like wild fire all over the backwater area. The urgency of the problem necessitated the adoption of stringent measures. The Pest Act was enforced, a special staff was appointed to carry out its provisions and the cocoanut growers were called upon to cut down and burn all the infested leaves of the palms. This was done, and it is to the credit of the Department that the pest was brought under control within a very short time.

21. The number of cattle in the State in 1103 was Cattle. 3,57,177, but there are more numbers. Except in the Towns where there are a few specimens of the Karachi and Kankayom breeds, the generality of animals have degenerated to such an extent that, as animals for milking and draught, they have but little value. The reasons are clear—want of proper breeding and want of proper feeding. In olden times, every village used to have the best bull for breeding purposes; but this has disappeared and in its place we find a number of starved and puny creatures carrying on the important function of propagating the bovine species. The large areas of common where the village cattle used to graze freely have, in the stress and demand for farms, gardens and homesteads, also become things of the past.

22. The Department has been quite alive to this danger and is doing its best to improve the condition of the animals.

What is wanted for us is a breed which would give good milking cows and strong draught animals. The Ongole breed has been reputed for this dual purpose, and the Department has started a small stock-breeding section in the Central Farm with this breed. Experiments in crossing the local animals with Ongoles are also in progress. The results are encouraging. A few of the bulls reared at the Farm have been already sold to the public and a few more are ready to be sent out as sires.

23. The bulls stationed at the Central Farm are serving the cows of the public as well. A bull is also stationed at the Coconut Station, Vaithila. Five bulls of the Kankayom breed have been purchased for the Devaswam Department, and these are stationed in different centres of the State, where the important temples look after their maintenance. The Department is also giving grants to private persons for the maintenance of bulls approved by it. Still it seems necessary that some law should be enacted for the compulsory castration of worthless animals.

24. The increase in population and the consequent conversion of grazing areas into lands under food crops has been referred to. What the cattle get is only the coarse paddy straw, and even this is very limited in quantity. The growing of fodder crops alone will save the situation. Fodder crops, like the Guinea Grass and Napier Grass, varieties of Sorghums, maize and pulses can easily be grown. The large quantities of wild grasses growing during the rains can also be preserved as silage or hay for the hot weather.

25. There are seven Veterinary Dispensaries in the State. These are situated in important centres of the State. Up-to-date methods of treatment are available in all these stations. The Inspectors are also asked to tour in villages wherever cattle disease breaks out in an epidemic form.

26. In a State like Cochin, where agriculture is the mainstay of the population, the necessity for Agricultural education cannot be over-emphasised; but, unfortunately, till recent years, this important subject received very little attention. In the craze for Western education. Agriculture

was grossly neglected and this vital occupation fell into the hands of people who had neither the means nor the enterprise to keep it apace with the rapid changes taking place in other countries. The result was two-fold: a rapid decline in Agriculture and a steady increase in unemployment among the educated classes.

27. To avert this danger, the Department had been advocating a scheme of education whereby the sons of farmers could be given a sound training in Agriculture which would enable them to go back to their lands and earn an independent living. For want of a proper staff and equipment, an Agricultural school could not be started for some time, and it was then decided to use the existing schools of the State for imparting Agricultural education. The Director of Public Instruction readily co-operated in the scheme. The first step was to get a sufficient number of trained teachers and, for this purpose, a batch of 20 teachers of Primary schools was sent for training at the Central Farm and another batch of 5 graduates was sent for training at the Poona Agricultural College in 1099. Agriculture is now taught in the Primary schools and, at half-a-dozen centres, in the School Final classes of the State. It is expected that this would create a taste for Agriculture in the young generation. The school started at the Farm in 1099 for training teachers is continued, and it is a happy sign that it has been able to attract private candidates also. The Farm is also giving a separate course of training in practical Agriculture for farmers and sons of farmers and, in 1103, a Horticultural school is started at the Hill Palace for training boys in the practical methods of gardening on modern lines.

28. The value of Exhibitions as giving an impetus to
Agricultural and Industrial development
Exhibitions. has long been recognised and, from 1084 to
1091, a series of State Exhibitions was held.

It was then thought that rural shows would be more valuable in educating the masses and, from 1092 to 1097, a number of village shows was conducted in different centres under the auspices of Panchayats, Co-operative Societies and other local bodies. The Government was giving active help and grants to these shows.

From 1097 to 1102, there was a break. The policy was soon revived, and Exhibitions on a fairly large scale were held at Irinjalakkuda and Vadakkancheri in 1103 and 1104. These were, very popular. If systematically held, these would be very useful.

29. Besides help and advice to individuals and co-operative bodies on agricultural matters, the officers of the Department has also been giving lectures and issuing pamphlets on agricultural subjects. The value of demonstrations in the ryots' lands has been realised and a series of demonstrations in the use of improved implements and manuring of crops are carried on. With the opening of the Laboratory for Research, and the organisation of a Central Agricultural Association in the near future, it is expected that the Department would be able to run a journal for the benefit of the ryots.

30. There are a number of Co-operative Societies in the State doing very useful work. But these are mostly credit societies. These are no doubt useful to the ryots as supplying capital at a cheap rate for agricultural purposes. But what is wanted is the formation of typical agricultural societies—societies for the joint purchase and distribution of agricultural requirements, such as, seeds, manures and implements, societies for the marketing of agricultural produce, societies for stock-breeding and dairying and societies for the insurance of cattle and the like. In the amelioration of the poverty-stricken peasants of Western countries, co-operation has worked wonders. The wonderful progress made in Agriculture in Denmark and Ireland is nothing but an achievement of co-operation, and there is no reason why, with better education, mutual trust and good will, our farmers too should not rise by co-operation.

31. In this short review on the policy and work of the Department, some important questions such as the tenure of land, size of holdings and the like have been omitted as beyond the sphere of the Department proper. The function of the Department

is the investigation of particular problems and the popularisation of successful methods by actual demonstration. The Department can show the way; the people have to work their own salvation. Cochin is a country with a copious rainfall and equable climate, a responsive soil and luxuriant vegetation and an intelligent population. The various resources with which nature has blessed her have to be properly harnessed and diverted through proper channels and the future of her Agriculture is full of hope. Before the close of the chapter, it is the pleasant and bounden duty of its writer to record with gratitude the genuine and gracious interest His Highness the Maharaja has invariably evinced in the work of this Department. It has in no small measure been benefited by the practical suggestions of His Highness, the outcome of His Highness' personal experience and wide reading.



20. CO-OPERATIVE SOCIETIES.

CO-OPERATION IN COCHIN.

(By Mr. R. A. GAYATRINATHA AYYAR, B. A., the Registrar of Co-operative Societies in the State).

Impressed with potentialities of co-operation for the economic regeneration of His Highness' subjects, the Government passed the Co-operative Societies Regulation into law in 1088 (1913). The main problem that Co-operators in the State are trying to solve is that "of finding moral guarantees and devising means for the capitalisation of honesty to serve in the place of security" among the vast masses of His Highness' subjects. Starting with the humble programme of "small and simple credit societies for small and simple folk with simple needs requiring small sums of money", the movement is ultimately calculated to be made a living force in shaping the social, economic, political and educative life of the people.

2. The Regulation that was passed in the State closely followed the legislation that had been in force in British India. For a few months in the beginning, its working was entrusted to an Honorary Officer, and then it was for some time under the guidance of the Superintendent of Registration. Subsequently the Darbar realised the vast potentiality of the movement and thought that it should be carefully fostered and guided at its inception, more especially as failure at that stage was likely to bring discredit upon it. So the Co-operative Department was in 1089 placed under a Special Officer who had been till then in close touch with the working of the movement in the Madras Presidency for over 8 years. The Co-operative Department is a spending one, and the annual expenditure which the Government has to meet on that account comes to about Rs. 13,700.

3. That the foundations were well laid and that the progress was satisfactory might be inferred from the fact that the Government of India, in spite of the smallness in the number of Societies, their working capital and total transactions when compared with the advanced Provinces in British India and other Native States, were pleased to call for our figures for inclusion in the statistical statements that are published annually by the Central Government. They state in their communication, dated 27th June 1925, P. No. 1268/1925, "That considerable development in the co-operative movement has taken place in the Cochin State and that they would be glad to include statistics of Cochin in the Annual Report on the progress of the Co-operative movement in India." This recognition by the Government of India became possible through the lively interest taken by the Ruler in the movement coupled with the inspiring zeal shown and the sympathetic policy followed by successive Diwans in its working.

4. The new Registrar's first task was to study the economic condition of the masses and to set right the defects that were visible in the few Societies that had been in existence. Fresh Societies were registered only after very careful enquiries into the local conditions of the several villages. No artificial stimulus was necessary in their formation. The scarcity of working capital from which they were suffering was at that time made up by Government loans which were advanced at 6 per cent interest, and by local deposits. Security amounts of Government servants were also permitted by the Government to be deposited with certain societies on the recommendation of the Registrar.

5. Owing to this generous assistance of the Government, the number of Societies, by the end of 1923, rose up to 58. The steady development in their growth, rendered the problem of finance a difficult one. To solve this problem, the co-operators in the State met for the first time in a Conference under that careful financier Mr. (now Honorable) J.W. Bhore, I. C. S., who was then the Diwan

Recognition by the Government of India.

A review of the work in its first stage.

Organisation of the Central Bank for solving the problem of finance.

of the State. They tackled the problem with an earnestness and zeal that were entirely unknown till then to those assembled on the occasion. They resolved to organise a central financing institution which, unlike the Central Banks in certain other places was to be composed of Primary Societies. It is the true outcome of the application of the fundamental principles that "Individual credit is weak because they are isolated" and "that combined credit is strong because they are united". As a result of their resolution, the Cochin Central Co-operative Bank was organised on the auspicious occasion of the celebration of His Highness' Shashtyabdarthi Day. The advent of the Central Bank marked the termination of one stage and the inception of another in the history of the movement. With its organisation, the movement came to be invested with an influence whose results on the economic regeneration of the country nobody can gainsay. This Bank is purely of a federal type and serves as the central financial and Supervising Bank.

6. The problem of finance having been solved by the starting of a Central Bank, the movement maintained its onward march year by year. As years advanced, the absence of a central agency for education and propaganda work to promote a sound, healthy and harmonious growth of the movement began to be felt.

Importance of co-operative education and the organisation of the Cochin Central Co-operative Institute.

The entire problem of co-operative progress and co-operative advance on sound lines hinges round the great problem of co-operative education. H. W. Wolff, the greatest living authority on Co-operation, says that "In truth a great point alike for the prosperity and extension of the co-operative movement would be gained if you would manage to catch the co-operator young to instil co-operative ideas in him and to impregnate the growing generation with the knowledge and love of co-operative principles". As a result of endeavours in this direction, the co-operators met in Conference at the Government Agricultural Farm at Ollukkara under the presidency of Mr. G. K. Devadhar, C. I. E., that veteran co-operator of the Bombay Presidency and now President of the Servants' of India Society. On his suggestion, the Cochin Central Co-operative Institute, more or less on the lines of the Bombay Central

Co-operative Institute, was organised and ushered into existence on the 22nd of Mithunam 1099, the "All-Co-operators' Day". It started its work on the 17th of Thulam 1101. Mr. Devadhar, who is the prime author of this Central Institute, when he forwarded the application for registration, wrote to the Diwan in these terms:—"Such an institution occupies a unique place in the co-operative commonwealth in the State and it is now coming to be gradually recognised that, in order to place the co-operative movement on as representative and popular a basis as possible, institutions of this character must receive due recognition in the hands of the State as also definite financial and other assistance and facilities from it to enable the institution to achieve its mission which is more or less to assist the State in the organisation of the co-operative effort." His recommendation had its desired effect and the Darbar was pleased to accept the timely resolution of the Legislative Council to give a donation of Rs. 5,000 to the Institution. With this substantial grant the institute began well.

7. With the organisation of this Central Institute, there are now three component factors of co-operation in the State on whose harmonious working the sound development of the movement depends. They are (1) the Co-operative Department representing the statutory functions, (2) the Central Co-operative Bank representing the finance of the movement and (3) the Central Co-operative Institute representing the education and the training of co-operators. These are the three main channels through which co-operative activities must run side by side if the movement is to attain soundness and fulfil its great mission.

8. Having said so much by way of general progress, it will be worth while to take stock of the movement in brief in the light of the latest figures available, viz., those for the year 1103 M. E., 1927-28. The number of Societies at the end of 1103 stood at 179. Excluding the Central Bank and the Central Co-operative Institute and one Supervising Union, 123 of these were agricultural Credit Societies of the Reiffeisen type, 16 were Town Banks and 9 were Employees' Societies (Primary).

Societies. 11 Societies belonged to the Depressed Classes, a major portion of whom were Pulayas, and 7 to the Valas, who are fishermen residing in the littoral tracts in the Cochin-Kanayannur Taluk. There were a sprinkling of artisan and industrial Societies. The number of members and working capital stood at 17,577 and Rs. 15,92,065 respectively at the end of the year. Loans to the value of Rs. 10,06,415 were issued in course of the year which together with the outstandings at the beginning made the total dues at Rs. 20,14,882. Of these, Rs. 8,76,461 were repaid, leaving a balance of Rs. 11,38,421 at the end of the year. The total accumulated reserve fund of all the Societies in the State rose to Rs. 1,68,023 at the end of the year. A tabular statement showing the progress of the movement so far achieved is given below:—

Year	No. of Societies	No. of Members	Working capital	Total transactions	Reserve Fund
1090	11	829	9749	25342	332
1091	28	1664	26444	78828	1213
1092	44	3080	54949	200602	1288
1093	58	5311	115462	536234	2570
1094	67	7325	338924	1309254	6243
1095	77	9138	501131	1886699	14059
1096	96	10774	642372	2277345	24262
1097	98	12175	802878	2563545	39076
1098	104	13327	879500	3005326	56076
1099	113	13908	970176	3166587	74899
1100	128	14400	1123272	3488800	98297
1101	140	15412	1309015	3810814	123749
1102	155	15278	1448919	4673463	149698
1103	179	17577	1592065	5473987	168023

9. In connection with the general working of the movement, the working of the Central Bank as well as that of certain types of Societies deserve special mention. Unlike Central Banks in other places, which are mostly of a mixed type, the constitution of the Central Bank in the State is purely of a federal type. Only Societies are eligible for membership, and thus it has identified the interests of the borrower and the lender. Its governance is entrusted to a body of nine Directors. Of these, the Secretary is to be appointed by the Diwan on the recommendation of the Registrar, and the local Tahsildar is the ex-officio treasurer. The Government have been particularly sympathetic to this unique institution and have given it many special concessions. A sum of Rs. 25,000 was lent by the Government for a period of seven years at a low rate of interest which was subsequently extended to another three years. The right to receive the security deposits of Government servants were withdrawn from primary Societies and given to the Bank. This transfer helped the keeping of money in a Central place wherefrom the primaries could draw in case of necessity. The advance kists of contractors of the Excise and Revenue Departments were also allowed to be deposited here to be adjusted at the end of the year. These more or less permanent deposits of Government servants and the Government loan enabled the Bank to build up a strong reserve which, along with the common funds of the Bank, rose to Rs. 37,999 at the end of the year in question. The Bank always maintained adequate fluid resources for meeting emergent calls on it. For this purpose overdrafts were obtained from the Imperial, Nedungadi and Madras Urban Co-operative Banks to the extent of more than a lakh of rupees, besides the current accounts opened with select Co-operative Societies and local joint stock Banks. The Government were also pleased to sanction the opening of a personal deposit account in the local Treasury which has been found to be of immense benefit to this financing institution. During the year under reference, the Bank issued loans to the extent of Rs. 1,05,295 in as many as 90 cases. The total demand along with the out-standings at the beginning of the year stood at Rs. 3,77,813. From a tabular statement given below one can

Working of the
Central Bank. Its
many-sided activities.

gauge the comparative growth made by the Bank during the last decade.

Year	No. of Members	Shares allotted	Value of shares allotted	Paid-up share capital	Working capital	Total transactions	Net Profit
1094	39	319	17450	2795	47554	110028	68—10—10
1095	48	435	21750	4705	108427	200199	1633—1—0
1096	61	629	31450	8155	151827	375110	2767—12—10
1097	62	687	34350	10825	226243	434453	3328—10—10
1098	69	765	38250	14405	256826	751149	46.9—15—2
1099	75	826	41300	18085	280261	1024417	6703—14—3
1100	76	870	43500	21525	361614	1367783	8555—14—5
1101	84	950	47500	25570	425316	1342657	10450—6—2
1102	91	1031	51550	30425	485850	1707137	11308—4—7
1103	95	1051	54050	36111	544000	2080000	11367—13—7

Besides financing its affiliated Societies, the Bank, on the request of the Department, has undertaken the stock and supply of registers and forms for the use of the registered Societies in the State. The value of investments under this head amounted to Rs. 1,993 during the year. Another important function which the Bank has undertaken is the supervision of its affiliated Societies. For the time being, this part of the programme of work is being attended to by the Directors themselves as well as by a set of honorary supervisors selected by the Board of Directors from the members of its affiliated Societies. The latter are divided into groups each of four or five Societies, and an honorary supervisor is put in charge of a group. It is true that this arrangement has got limitations of its own, and the matter is engaging the attention of the Department as well as of the Board of Directors of the Bank. As an experimental measure, the Bank has been allowed

to open an administrative section and two posts have been temporarily sanctioned by the Board, one for out-door work and the other for the in-door, and the result is being watched. As already pointed out above, the third All-Cochin State Co-operative Conference was held at the Government Agricultural Farm under the auspices of the Bank. It was a most successful gathering at which representatives and delegates from various co-operative institutions took part. The Diwan and other important officials of the State were present at it. The Government also contributed a sum of Rs. 500 through the Agricultural Department for the successful conduct of the Conference. The resolutions passed there are marked by a keen desire for efficient non-official control and unification of Societies by the closest possible organisations.

10. As may be inferred from the foregoing paragraphs, it is the credit side of the movement that has taken root in the soil. The reasons are obvious. The bulk of our population are agriculturists, as is the case in most of the other parts of India, and co-operative credit naturally appeals to them more than any other type, because this would enable them to administer to their simple wants in a simple manner. Another reason is that the credit side is the most executive form of co-operation for rural communities when the principle and the system of co-operation have to be introduced into their industry, their business and their lives.

11. It may, however, be noted that the industrial and distributive sides are not absolutely lacking in our State. Only they are in their infancy. But it is satisfactory to note that a genuine attempt has been made by the Director of Public Instruction to introduce co-operation into the class-room. There are now about 25 Students' Store-Societies working in the different High Schools in the State besides the Maharaja's College Students' Co-operative Society which has been recently started at Ernakulam. These Societies are mainly intended to train the students in the art of co-operation. The Societies make wholesale purchases of the school requisites and

retail them among the student members, thus enabling them to eliminate the shop-keeper and divide the profit among themselves.

12. The consumer's side of Co-operation on a larger scale however has not been quite successful as it is the case throughout India. Want of loyalty on the part of members as well as the successful rivalry of rich, experienced and influential merchants may be taken to be the chief causes for its failure.

13. There is another sphere in which Co-operation has been making rapid strides during these two years. It is attracting the backward and depressed classes into its fold through the endeavours of the Protector of the Depressed Classes and of his Assistant. As many as 11 Societies have already been registered for them, and substantial grants and concessions are being extended by the Government for the amelioration of their economic condition. The fact cannot be gainsaid that it is through Co-operation alone that they can be saved from their economic and social depression.

14. The Societies are gradually trying to engage themselves in civic activities and philanthropic work, thus paving their way to become a potent factor in Village Reconstruction. A few Societies have permanent habitations of their own. A few are running Reading Rooms and Libraries. Others again are maintaining schools and encouraging the growth of Ayurvedic institutions. Possibilities for future development and for the varied activities of village life are immense.

15. The resources of the movement amounted to Rs. 1,59,236. Of these, share capital represented 13.7 per cent, deposits from members 14.4, from non-members 21.5, loans from Central Bank 18.0, while loans from Government worked out to 2.0. The item, deposits, includes the security deposits of Government servants. These worked out to 12.4 % of the working capital. Thanks to the timely advice of Mr. Devadhar, the system of compulsory deposits introduced a few years back has been working remarkably well. The system makes the members self-reliant, besides teaching them,

apparently unknown to themselves, the good effect of economy and thrift.

16. The cost of working the Regulation during the year 1103 amounted to Rs. 13,770—1—2 which represented '80 per cent of the working capital and '25 per cent of the total transactions. The Primary Societies themselves spent more than Rs. 20,000, on account of their establishments and other incidental charges.

17. Such in brief is the history of the working of the movement in the State. Though much has been done and the movement has taken deep root in the country, the Government are conscious that much yet remains to be done. The primary credit society with unlimited liability is now distributed all over the State. But that is not enough. Each village is to have its own society, so that it may have the generous sympathy and the moral benefit of the mutual control of the rural brotherhood to tide the members over bad harvests and to prevent them from running to the usurer to meet extravagant expenditure for good, bad and indifferent domestic ceremonies. Co-operative societies should devise means to save the country-side from debt and faction. As agriculture is the main occupation of the people, they have to make arrangements for the supply of good seeds, manures and implements to the members as also to educate them how to increase the yield and how to make the best use of their lands. Co-operation is the handmaid of agriculture, and therefore the maxim of the Danish nation that "Progress through co-operation and combination, and combination through a system of village agricultural associations" may well be tried by the people in the State. In the same way, societies for the encouragement of cottage industry can be started. That the country is not wanting in such industries which, if organised on sound lines, would enable their owners to better their economic condition and thereby develop the economic resources of the country as a whole needs no emphasis in this place. Coir-works, spinning and weaving, oil-pressing, cast bell-metal works, manufacture of grass-mats, preparation of arecanuts, to mention only a few, are industries that admit of vast improvement if worked on co-operative lines. Societies for consumption and supply, for production

and distribution and sale, have to be introduced gradually and cautiously and only after the road is made clear and the people are trained for them. And when habits of plain living and high thinking are engendered in the people, and when they are out of the money-lenders' hands, that will be a great day for the Co-operative movement in Cochin.

18. The success so far achieved in the development of the movement in the State could not have been possible but for the personal interest and the watchful sympathy of His Highness the Maharaja and his enlightened Consort. The very keen

Interest of H. H. the Maharaja and of others in the development of the movement.

interest which His Highness has been graciously pleased to show in the practical working of the individual societies has throughout been a pillar of strength to the co-operative edifice. His Highness has been pleased to grant loans to individual societies to the extent of Rs. 5,000 from His Highness' private funds besides the timely substantial help rendered by His Highness' Government in all possible ways when the help was sought for from those quarters. The solicitude with which a few of the members of the Ruling Family look upon the movement is another factor that has contributed to the success so far achieved by the movement. The fact that His Highness the Elaya Raja was graciously pleased to preside over the first meeting of the Trippunittura People's Co-operative Bank and that His Highness Kuttan Tampuran, the 15th Prince of Cochin, has been kind enough to accept the Vice-Presidentship of the Central Co-operative Institute, the timely help of the talented Consort of His Highness the Maharaja to the Central Bank and the personal interest she takes in the working and spreading of Co-operative principles—these have been incentives of incalculable value for the success of the movement in the State.

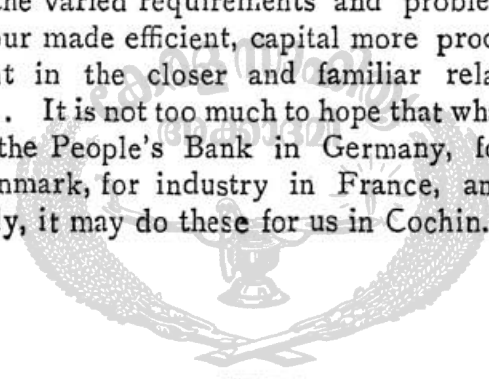
19. Co-operation is an economic movement. In these days of intense competition, it discards the theory of the 'survival of the fittest' and helps economically weak members to find opportunities to gather strength and become self-reliant. Its accepted motto is "All For Each and Each For All". Hence it is a moral

Unique importance of co-operation. Its moral virtue.

movement too: It is this educative and

moral side that makes 'co-operation' unique in its importance by the side of the other useful movements, and it is not in the number of members, working capital, and reserve fund that its importance centres. It is in the moral and economic advancement of the people that its real achievement lies.

20. This chapter may well be closed with the pregnant words of Honorable Sir Bhore, I. C. S., who gave expression to them in his concluding address at the first "All-Cochin State Co-operative Conference". "I look and hope in the not distant future to see a determined effort being made to meet the economic questions, daily growing in complexity, by the application of co-operative principles, the simple credit society of to-day being supplemented by developed organisations to deal with the varied requirements and problems of modern society; labour made efficient, capital more productive and all ranks brought in the closer and familiar relation with one another..... It is not too much to hope that what Co-operation has done for the People's Bank in Germany, for agricultural bodies in Denmark, for industry in France, and co-operative labour in Italy, it may do these for us in Cochin."



21. INDUSTRIAL AND ECONOMIC DEVELOPMENT.

(By Rao Sahib C. MATTHAI, B. A., L. T., till recently, the Head of the Industrial Department and President of the Economic Development Board).

1. Cochin is essentially a land of agriculture and has never been noted for any extensive industries. Agriculture, however, supports only about 52 per cent of the population, the rest being dependent on manual labour and on industries which, with very few exceptions, are organised on a domestic or cottage basis and are carried on by hereditary artisans. Though the State is still backward in industrial enterprise and organisation, its record in this respect during the last few decades has been one of decided progress and improvement. And with its ample and increasing facilities for communication, the State has a bright future before it so far as the industrial side is concerned. An Industries Department proper is yet to develop, but the recently formed Economic Development Committee has taken in hand the better organisation of the industries of the State.

(1) Fully exposed to the south-west monsoon through the Arabian sea and receiving an abundant rainfall, the State grows many plants yielding textile fibres of varying quality. The well distributed rainfall and sandy soil of the coastal districts make these parts particularly suited to the growth of cocoanut palms, and the extraction of fibre and preparation of coir yarn have been essentially Cochin industries providing occupation for a large section of its population. The work is all done by hand, and a substantial portion of the annual exports of manufactured fibre from India comes from the State.

Hemp and Vakka (*Sterculia Villosa*) are other fibre plants grown in the State, but the extraction of fibre from them is very limited. The fibre extracted out of hemp is used only for making warp for grass mats. A very stout kind of rope is twisted out of vakka, which is mainly used for transporting timber, being stronger than other kinds of cheap rope available here.

(2) Though the nature of the soil and the heavy rainfall are unfavourable to the growth of cotton, the weaving of cotton

has been a hereditary occupation of certain castes distributed throughout the State, but more especially in the northern Taluks. To the credit of these weavers it may be said that they stand unrivalled in the weaving of particular varieties of cloths specially favoured by the people of Malabar, but they are so conservative in their habits and outlook that it is difficult to induce them to abandon their old fashioned methods, and adopt improved modern methods which is necessary for the success of hand-weaving.

(3) Mat-making industry is not so well developed as it should be for want of proper organisation. In the plains and forests of the State grows in wild abundance the sedge grass with which are made mats noted for their superior workmanship and fine texture. The industry is chiefly in the hands of Koravars or Kakkalans who do the making of the mats off and on according to their convenience. Mats are also made out of screw-pine leaves, which serve household and coarse packing purposes.

(4) The cocoanut oil trade is perhaps the most important industry of the State. The increasing demand for the oil in Europe and elsewhere has stimulated the activity of the people in planting cocoanut trees, and the acreage under it has doubled during the last 50 years. The extraction of oil from copra, the dried kernel of the fruit, was for a long time purely a cottage industry. But the increasing demand for the oil has tended towards the displacement of country mills by mills worked by steam power. Malabar copra in general yields oil of a high quality and, under the trade name of 'Cochin Oil,' it has always commanded the best price in the world's markets. Cochin, which is the chief port of export, ships away over a million gallons of this oil every year of which, on a rough estimate, half is the product of the State. Copra and Punnac or oilcake are also other important items of export from the State.

Other oil seeds cultivated in the State are gingelly, castor and ground-nut; but this is done only on a limited scale. The oils extracted out of these are insufficient even to meet local demand. The extraction of oil from the lemon grass is another industry carried on in the State on a limited scale. No attempts are being made for the cultivation of the grass on any extensive

scale, and the industry at present depends for its raw material upon grass collected from the forests.

(5) The geology of the State is such that it provides materials for building purposes and for the successful conduct of ceramic industries. Laterite is the chief building material in all the Taluks of the State except Chittur where the soil is loose and bricks take the place of laterite as building material. Lime occurs in the Chittur Taluk, and shells are available in large quantities in the backwater regions, which are gathered and burnt and powdered into chunnam. Good clay is available in almost all the parts of the State except the sea-board out of which tiles and bricks are made. Potters too there are who ply a prosperous trade in several parts of the State. Deposits of kaolin are also found to exist in some parts of the State. At Chalakkudi an experimental Pottery is opened for the manufacture of earthenware vessels. Pipes and minton tiles too of a high quality are made there.

(6) The forests of the State yield a good quantity of timber and, after meeting all local demand, it has been possible to export large quantities every year to other parts of India and to Europe. All branches of wood-work are in the hands of hereditary carpenters who are found scattered throughout the State. There are a few expert workmen among them who make very good articles; but in general the tools employed by them are of the antiquated type and there is much to be desired for in the finish and workmanship of the articles turned out by them. Perhaps a better appreciation of and a wider market for their articles can bring about more surely the desired improvements.

(7) The husking of paddy was for a very long time a domestic industry of the State. But, for the past few years, most of the husking is being done in mills worked by steam power, and there are about 26 of such mills in the State.

(8) There are many in the State employed in collecting raw hides and skins; but as no tanning work worth the name is done anywhere in the State after the Cochin Tanneries, Ltd., stopped working, these raw materials are being exported for purposes of tanning. Work in leather is the hereditary occupation of the Chakkiliyans or Thōlekollans who are found scattered

throughout the State making slippers and sandals which are in ordinary use by the people, and irrigation buckets, and the like. As in the case of other artisans, here also the articles are wanting in finish as the tools employed by them are crude and old fashioned. In recent years, people belonging to other communities have also begun to take to leather work and, as they use improved and up-to-date tools, better articles are produced.

(9) Bell-metal work forms the principal industry among the Metal work industries of the State, and it is in the hands of *Mūsāris* who are hereditary Bell-metal workers. In spite of the fact that the methods employed by them are crude and antiquated, the articles turned out by them are of the best kind.

The manufacture of copper vessels has made considerable progress of late. This industry is chiefly in the hands of Goanese Native Christians who have settled down in the State.

The manufacture of iron and steel is still in an undeveloped condition. The work is entirely in the hands of hereditary smiths called *Karuvans* or *Kollans*, and the articles turned out by them are generally coarse, as the tools and implements made use of by them are crude and of a very inefficient nature.

Workers in tin were very scarce till a few years ago, but there are now many tin smiths, mostly Native Christians, in all the towns of the State. They make lanterns, vessels, boxes, etc., of an inferior kind, and these are generally patronised by the poorer classes of society.

(10) Gold and silver work forms the principal artistic industry of the State, and it is mainly in the hands of the hereditary artisan class known as *Thattans*. They generally work on contract or piece wages, but they are notoriously irregular in their work, and well-to-do people used to go in for articles made in well-established firms in Madras. Now, however, there are jewellers' shops opened in most of the principal parts of the State which could be trusted for executing orders with promptitude.

The art of gilding by the ordinary chemical process is pursued by a few men in all the towns of the State, and they supply

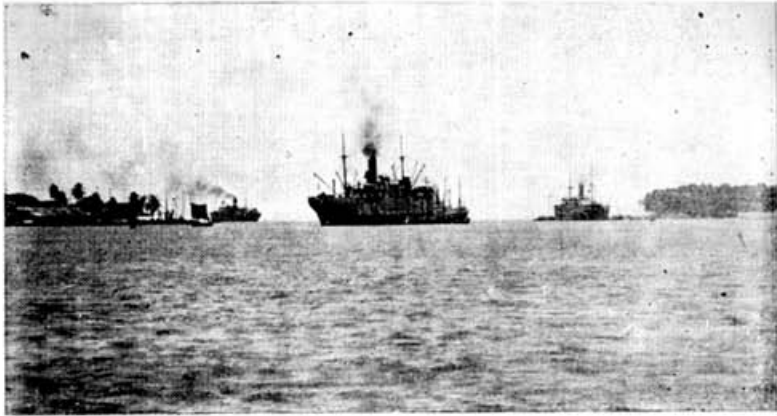
the growing demand of the lower middle classes for gilt ornaments. Their services are also in demand for making the caparisons of elephants, which form a conspicuous feature of all religious processions in Malabar.

II. Though the improvement and extension of the several industries indicated above were mainly due to the efforts of the people, Government realised that they could do much towards helping them and, accordingly, in 1085, they caused an industrial survey of the State to be conducted by a special officer. The report submitted by the special officer revealed that there were vast potentialities for the successful carrying on of several industries in the State, but that the difficulty of inducing the workmen to abandon their old-fashioned methods and implements and the want of initial capital stood in the way of their improvement. As the working classes were largely illiterate and extremely conservative, Government knew that any amount of persuasion to abandon their primitive methods would be of no avail, and that demonstration of the actual advantages that could be derived by the use of improved tools and methods were the surest way of bringing them round. A Central Industrial School was opened at Trichur with provision for training pupils in some of the existing industries and for demonstrating improved methods. At first very few took advantage of the institution, but soon the importance of industrial instruction began to be realised and, in the year 1090, there were besides the Industrial section attached to the V. G. High School, Trichur, a Central Industrial and Commercial School at Trichur and 7 aided institutions, providing instruction in one or more industrial subjects with a total strength of about 300. In that year the Central Institution at Trichur was designated The Government Trades School, and several improvements were effected in its working. The Industrial section of the V. G. High School was detached and constituted into a separate school with which was amalgamated later on the Girls' section of the G. T. School. The Boys' section of the G. T. School was provided with a Machine-shop with a view to supply power to the Smithy and other Metal work classes. Another G. T. School was opened at Ernakulam in 1100.

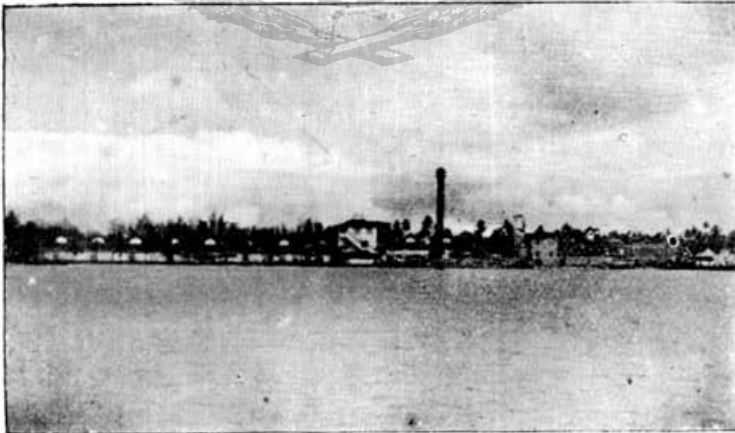
The Tramway Workshop at Chalakkudi gives training to apprentice boys in smithy, foundry, carpentry, turning, etc., while it teaches the first two to the High School students as well. This Workshop as well as the two aforesaid Trade Schools supply the officers of the Government and the several educational institutions in the State and, according to convenience, private parties too, with articles of furniture.

To encourage cottage industries, several Rural Industrial Schools also were opened, and a few other institutions, started by private agencies, recognised and taken on the aided list. There are thus at present 2 Trades Schools, one Girls' Industrial School, 19 Rural Industrial Schools and 13 private Industrial Institutions, with a total strength of 2,662, of whom 1,405 are boys and 1,257 girls. To provide the several Sirkar institutions with competent teachers, a few men were got trained in Mechanical subjects, in Weaving, Dyeing, Carving, etc., at Bombay, Calcutta, Baroda, Trivandrum and other places on special stipends from Government. All these schools are purely industrial, except the one at Trichur which works in three separate sections, Commercial, Arts and Industrial. The commercial section prepares pupils for the Diploma in Commerce, Typewriting, and Shorthand of the Madras Government Technical Examination, as also the students of the local High School in Commercial optionals for the State School Final Examination; the Arts section trains pupils for the Madras Government Technical Examinations in Drawing; and the Industrial section imparts instruction in Weaving, Carpentry including Tachchu-Śāstram, Rattan Work, Mat-making, Electroplating, Engraving, Smithy and Bell-Metal work. The two G. T. Schools provide a six years' course in the various industries taught, while the other institutions, excepting two where 5th year classes have been lately opened, provide a four years' course.

All these Industrial Schools were working under the Education Department till 1905 when, having passed their initial stage, they were placed under a separate Department of Industries. Owing, however, to the temporary abolition of this Department in 1910, the schools have been transferred back to the Education Department.



Another view of the Harbour.



Tata Oil Mills - Ernakulam.



Oil tanks near Ernakulam Railway Station : an aerial view.



The Potteries : Chalakudy.

Another important step taken by Government for the development of the Industries of the State is the provision made for vocational instruction in Literary Schools. With a view to create an industrial bias in the minds of pupils, various handicrafts that can be carried on with locally available materials have been introduced into elementary schools which have been provided with teachers trained in such industries; and two Handicrafts Assistants have been appointed whose main duty is to visit these schools and give necessary guidance by holding demonstration classes and exercising general supervision over the handicrafts work of the Literary Schools in their jurisdiction. Various changes have been made in the curricula of studies in the High School Department, several new subjects like Weaving, Carpentry, Smithy and Foundry, Needle-work, Embroidery, Knitting, etc., having been introduced in the School Final Scheme, and pupils encouraged to bring them up as optionals. The pupils of Lower Secondary Department also are encouraged to attend neighbouring Industrial Schools wherever convenient.

III. As already observed, want of initial capital stood in the way of the development of the Industries of the State, and with a view to remove this difficulty Government have instituted a system of loans to be given to private individuals and limited Companies who stand in need of such help. Many took advantage of the help offered, prominent among them being the Cochin Tanneries, Ltd., the Sitaram Spinning and Weaving Mills, Ltd., Vaniyampara Rubber Company, Ltd., and the Trippunithura Weaving and Industrial Company, Ltd. Another way in which Government helped these Companies in their industrial enterprises was by taking a proprietary interest in them by subscribing for shares. Besides, a system of granting small loans to passed students of the G. T. School, Trichur, for the purpose of starting them in the trades in which they have specialised, was instituted in 1901. As only a few took advantage of such loans, the system was abolished later on. Above all, the institution of Co-operative Societies was another form of help rendered by Government to those industrially inclined, but who could not take any initiative for want of capital.

The question of the Industrial and Economic development of the State is thus engaging greater attention of Government,

and if nothing more is seen in the way of achievement, it is because this is a field where much spade work has to be done before great or spectacular results could be shown. An Economic Survey of Cochin, as was remarked before, was ordered to be conducted along with the Census operations in 1906. The notes of the survey contained suggestions furnishing a suitable basis for practical action, and the Departmental agencies have been carrying out the suggestions made in the notes and in the report of the Household Arts and Cottage Industries Committee. But the departments carried on their programme of work more or less individually, so that 'the comparative experience that could be afforded by the others and that team work of the right sort on which the cumulative success of the several development departments so largely depended was conspicuous by its absence'. It was thus found that it would be more profitable if all the departments acted in concert. There was, therefore, an Industrial Advisory Board constituted. But that body was found insufficient to cope with the work. Accordingly, it was dissolved in 1901, and a wider organisation with a larger sphere of activity, was constituted under the name of the Economic Development Committee, to take over and expand the functions of the Industrial Advisory Board.

The Heads of all the Development Departments of the Government are *ex-officio* members of this Committee. Non-officials are also serving in the Committee in an honorary capacity. There are at present 10 members including officials and non-officials. The period of membership of the non-officials is three years. The Director of Public Instruction is the President of the Committee.

The Committee is a purely advisory body and its functions, as defined in the Proceedings of the Diwan of Cochin, are the following :

"(1) to discuss all questions of policy relating to the working of the various Development Departments,

(2) to formulate suggestions to the Government in regard to Agricultural, Industrial and other matters of economic importance and to co-ordinate the work of the several Development Departments, and

(3) to examine important proposals and schemes sent up by each individual Development Department of the Government and to propose practical recommendations thereon''.

In short, as is the function of such Committees in other countries, it is to be a standing body to advise the Government in matters economic. The Committee may also initiate enquiries into and advise the Government upon any subject that falls within its scope. It has no administrative or executive powers, and its recommendations are forwarded to Government for necessary action if the Government deemed it expedient to give effect to the Committee's suggestions.

The climatic and other conditions of the State give it a wide range of natural resources which only wait an organised exploitation for improving the economic condition of its people. The same fact gives a wide scope for the activities of the Committee. Perhaps 'the absence of a special bureau of information to collect and deal with the different useful facts' stands to a certain extent in the way of economic researches in the State. Further, 'difficulties are being experienced in obtaining correct information owing to an apprehension on the part of those concerned' that additional taxation is the ultimate aim of all economic enquiries. With a view to get over these two-fold difficulties, the Committee is arranging a series of inquiries into the economic condition of particular villages. Such economic surveys are being entrusted to the Departments of Economics of the Maharaja's College, Ernakulam and the St. Thomas' College, Trichur. The Professors concerned have taken up the work so earnestly and they are approaching the villagers so sympathetically, as will be evident from some of the reports the Committee has received, that much valuable information has been collected.

The Committee is also encouraging private efforts at rural reconstruction by the grant of liberal bonuses to individuals who have been showing tangible work in the line. In this way several village school-masters have been enabled to utilise their spare time and latent energies to the advantage of village communities. Training of villagers in the formation of co-operative societies, both credit and non-credit, introduction of subsidiary

industries like bee-keeping and poultry farming, the improvement of farming methods and village sanitation are some of the lines in which they are engaged at present. The problem being large, no solid result can be derived from the work so soon as one could wish. None the less a slow but sure progress is being made by the Committee.

Cochin has never been noted for any high arts or extensive manufactures. Still about 21 persons in every hundred are dependent upon some industry or other, almost all of which are organised on a cottage or domestic basis. The economic condition of these artisans demands much improvement. Some of them make really saleable articles, and a first step in improving their condition which engages the attention of the Committee, is an organisation both for production and distribution purposes.

As in other parts of India, in Cochin also, a re-generation of the village industries is highly necessary. But, side by side, to face the competition of imported articles, production on factory lines is also called for. This too is coming within the purview of the Committee's activities. It has been recommending the grant of loans to deserving establishments of the kind.

It was only in 1101 that the Economic Development Committee came into being. During these 4 years, in solving economic problems wherein time-element plays a very important part, its work has been up hill. It is not possible to go into the details of its work within the space of a short article. Suffice it to say that a survey of its activities during this period will amply convince any one that it has justified its existence.

22. MUNICIPALITIES.

(By Mr. K. P. KANNAN NAIR, B. A., B. L., M. L. C., who was, for a term, the Chairman of the Ernakulam Municipality.)

1. Before the year 1085 M. E., there were no Municipal or local boards in the Cochin State. No separate service was created by the Darbar for the sanitation and conservancy of towns. The Public Works and Maramath Departments looked after the arrangements for keeping the towns neat and clean. In the year 1890 A. D., Committees consisting of officials and non-officials were appointed by the Government to supervise the sanitation and conservancy of the important towns of Ernakulam and Trichur; and the Government also sanctioned the payment of a monthly grant to a Committee appointed by the merchants of Mattancheri bazaar to see to the sanitary arrangements there. These committees were superseded, in 1896, by regular Sanitary Boards that were constituted by the Government for the towns of Ernakulam, Trichur and Mattancheri. Similar boards were established in subsequent years in Trippunittura, Irinjalakkuda, Kunnamkulam, Nemmara and Nelliampathies. The function of these boards mainly consisted in keeping the roads and drains of the towns clean as also lighting of streets. No cesses of any kind were being levied by these boards; they were entirely financed by the Government.¹

2. This state of things continued till 1085 M. E. In that year, the then ruler of the State who spared no pains to maintain the position of this State in the forefront of the best governed of Indian States, passed a law known as the Municipal and Sanitary Improvement Regulation, so as to make adequate provision for the organisation of Town Councils with a view to introduce Municipal administration in towns and for the conservancy and sanitary improvement of rural areas. The provisions of this Regulation were mainly taken from the Madras District

1. (Adapted from the Cochin State Manual.)

Municipalities Act of 1884, as modified and amended by the Acts of 1899 and 1909.

3. The year 1085 M. E. really marks an epoch in the history of local self-government in Cochin. Under the Regulation of 1085 (1 of 1085), Town Councils were constituted in the towns of Trichur, Ernakulam and Mattancheri, the three most important towns of the State. These Councils were composed of a President and a number of Councillors, not less than 6 and not exceeding twelve. The system of electing Councillors was established by this Regulation and persons, who were qualified under the rules framed under this Regulation, were given the power of electing one-third of the number of Councillors of each of these Councils. The rest were nominated by the Government and consisted of officials as also non-officials. Qualifications of Councillors were also fixed by the Rules. The Presidents of these Councils were either nominated by the Government or elected by the Councillors themselves.

4. These Town Councils were, even from the very beginning, entrusted with important duties and they exercised very large powers also. Some of the duties assigned to them under the Regulation were:

- (1) construction, repair and maintenance of roads, drains, bridges, culverts, etc., within town limits;
- (2) watering of public streets and places;
- (3) street lighting;
- (4) regulating and controlling of offensive and dangerous trades or practices;
- (5) reclaiming unhealthy localities;
- (6) acquiring and maintaining places for the disposal of the dead;
- (7) registering births and deaths;
- (8) vaccination;
- (9) housing and maintaining destitute orphans and cripples;
- (10) providing special accommodation for the sick in time of dangerous disease and taking measures to prevent the outbreak of infectious diseases;

(11) establishing and maintaining relief works in times of scarcity and famine;

(12) constructing and maintaining public gardens, parks, libraries, and museums, lunatic asylums, *dharmasalas* and rest houses, etc.;

(13) planting and maintaining avenue trees;

(14) providing of markets and slaughter houses;

(15) arranging for sweeping and cleaning the streets;

(16) constructing public latrines and arranging for the removal of nightsoil from private as also public latrines. In short, these Councils were empowered to take every such step as was likely to promote public safety, health and convenience.

5. The discharge of these functions naturally involved a large amount of expenditure. These Councils were therefore empowered to raise funds by levying various kinds of taxes, such as taxes on buildings and lands, arts, trades and professions, vehicles and specified animals. The Councils were also authorised to levy tolls on vehicles and specified animals entering their town limits. They could, however, levy these taxes and tolls only with the sanction of the Government, who also fixed the maximum and minimum rates that could be levied under the several heads mentioned above.

The income from the several sources, though substantial, was often insufficient to satisfactorily discharge the several important duties imposed on these Councils, and the Government therefore had to give, according to their necessities, substantial contributions to these Councils. An effective control and supervision was exercised by the Government over the operations of these Councils. There was provision in the Regulation by which the Government could, for proper reasons, remove the President or Councillors from office. The Government could even supersede or dissolve the Councils themselves.

6. For the next few years, the Government was carefully watching the growth which the Councils were attaining in the art of self-government and the interest they were taking with the

The growth of the Councils.

management of their own affairs. His Highness the present Maharaja assumed the reins of Government in the year 1090 M. E. It was a source of genuine gratification to His Highness to find that these Councils were amply justifying by their actions the great trust placed in them by the Government. The people were taking full advantage of the facilities vouchsafed to them for managing their own affairs. The liberal educational policy that was followed by the Cochin Government was producing excellent fruit. In point of literacy, Cochin stood ahead of not only almost every other Indian State but British Indian provinces as well. It is no wonder then, that the people of Cochin evinced a genuine desire to have greater powers vested in their Town Councils as also to make their constitution larger and more democratic. A new District Municipalities Act was passed in Madras in the year 1920 (Act V of 1920). This Act was a great improvement and advance upon its predecessor, the old Act of 1884. In Cochin, Regulation I of 1085 had worked satisfactorily for a period of 10 years. His Highness the Maharaja, who always showed very great sympathy to all just aspirations of His beloved subjects, decided that the result of the ten years' working fully justified a further substantial grant of power to these Town Councils. With this object in view, a law was passed in the State in 1096 M. E. called The Cochin Municipal Regulation (Regulation XI of 1096).

7. This Regulation introduced substantial and very important changes in the law that was in force till then. Though Regulation I of 1085 established local self-government in Cochin, it was by the Regulation of 1096 that local self-government in the strict sense of the term was really established. Under the old law, two-thirds of the strength of the Councils consisted of Government nominees, official and non-official, the remaining one-third alone being elected by the people. The Government had also under the old law reserved to itself very large powers of interference in Council management. All this was done away with by the new Regulation. The strength of the new Councils was increased, the minimum itself being fixed at 15, and there was no maximum fixed by the statute. Not less than two-thirds of the number of councillors was elected by the

The grant of additional powers.

voters from amongst qualified voters ; the remaining one-third alone being nominated by the Government. These Councils were henceforth known as Municipal Councils and their Presidents were called Chairmen. These Chairmen were to be elected by the Councillors, ordinarily, power being given to the Government to appoint a Chairman under special circumstances. Official element in these new Councils was very much reduced. The restrictions on the qualifications of Councillors that existed under the old Regulation were removed. Payment of taxes to the Municipalities was made the basis of franchise, and every one who could exercise the right of vote could be elected a Councillor or even Chairman. The Cochin Government, though it took full advantage of the provisions of the new Madras District Municipalities Act of 1920 in framing the Regulation of 1926 and the rules issued under it, made certain important departures from its provisions. Under the Madras Act of 1920, the Government have power to dissolve any Municipality. This provision was purposely omitted in the Cochin Regulation. This is a bold step indeed for any Government to take, but His Highness had no occasion till now to regret having taken this step. Again sex disqualification, so far as Councillors was concerned, was retained in the Act of 1920. This was also removed in the new Cochin Regulation. Under it, females could not only vote at elections but could be elected as Councillors. This again was certainly a move in the right direction. Cochin is far more advanced than, one will not be far wrong in stating, any other Indian States or British Province in the matter of female education, and there was no reason therefore why any sex disqualification should be allowed to prevail in the matter of Municipal administration. In all the four Municipal Councils that at present exist in Cochin, there are lady Councillors sitting. This is a right which even progressive Travancore and Mysore have not chosen till now to give to their Municipal Councils. The Councils constituted under the new Regulation, though practically exercising the same duties and functions as the old Councils, have been thoroughly made democratic in action. Their Chairmen are all of them to be elected by the Councillors themselves. In this respect also, Cochin has shown an advance on the sister States of Travancore and Mysore. In

both these, the Chairmen of their capital towns are even now officials appointed by the Government.

At present, there are in the State only four Municipal Councils. But the Government have shown its readiness to extend the benefit of Municipal administration to the towns of Irinjalakkuda and Kunnankulam. People of Cochin have every reason to congratulate themselves and to thank the Government on the fact that Municipal administration here is really more democratic than it is in Madras Presidency, Travancore and Mysore.



23. THE VILLAGE PANCHAYATS.

(By Mr. I. RAMAN MENON, B. A., F. E. S., Ag. Dip. (Cantab.), who was till recently the Superintendent of Village Panchayats as well.)

1. The Panchayats were institutions of ancient India which played an important part in the administration of rural areas. The Kūṭṭam of the Early History. Tara, or the village assembly existed in Kerala even from pre-historic times. The Karnavans or elders of each village represented the inhabitants of that locality. To quote Mr. K. P. Padmanabha Menon, the author of the *History of Kerala*, "Socially and politically these Kuttams exercised considerable influence on the community..... They were small village republics. They were self-contained; they had their own temple, their own pasture-land, their own artisans, washermen, barbers and men of other occupations; in short, all that was necessary to make life happy was there. Every village shared the joys and sorrows of his co-villagers. Socially the villagers lived a life of arcadian simplicity and their rights were self-guarded by its Kuttam, and their person and their houses protected at night by the village watchmen who went about with religious scrupulousness in their nightly rounds." "All sorts of social disputes and such petty offences as did not require the intervention of the superior authorities were placed before the meeting and disposed of according to the votes of the majority..... No one disobeyed their orders on pain of incurring social penalties far more stringent and far more efficient than any punishment that judicial tribunals could award." With the lapse of time, however, these, like other institutions of the past, saw their days of decline though traditions of their glory remained. But, in recent years, with the growth of education and a growing self-consciousness among the people, there has been a revival, and these historic institutions were revived in a new form to suit the condition of modern times.

2. The revival of the Panchayats in the State came as a boon from His Highness, the ex-Maharaja, The new beginning. Sir Sri Rama Varmah, G. C. S. I., G. C. I. E., on the occasion of His Highness' Shastyabdapoorthi Thirunal in Dhanu 1088. The announcement of this boon was received with great enthusiasm by the people all over the State, because it meant that, for the first time, the people were being entrusted with a great measure of responsibility in the management of their affairs in the villages. It was no doubt a great step forward in the administration of the State.

3. In 1089, the Darbar after careful consideration, passed the Cochin Village Panchayat Regulation and, according to its provisions, five Panchayats, one in each Taluk of the State, were started as an experimental measure. Each of these Panchayats consisted of five members, four nominated by the Government from the leading gentry of the village and the fifth the Parvathiakaran (the village officer), the *ex-officio* member. Payment of an assessment of Rs. 50 was made the minimum property qualification for being a Panchayatdar. Graduates of recognised Universities and Sirkar pensioners who had been in the Superior Service of the State were also eligible for membership. The control of the Panchayats was vested in the Diwan Peishkar, assisted by the Tahsildars. The following were the duties and responsibilities entrusted to the Panchayats:—

- (1) Improvement of public lanes and canals;
- (2) cleaning and repair of public wells and tanks;
- (3) maintenance and repair of minor Irrigation Works;
- (4) maintenance of Avenues and Water pandals;
- (5) rural sanitation and conservancy and prevention of epidemics; and
- (6) formation of Co-operative Societies.

4. The experiment thus started proved a success, and the first few batches of Panchayats by their enthusiastic work and selfless efforts were able to inspire confidence in the public and

Expansion in number and power.

secure the recognition of the Government. The result was that in 1092, six of the Panchayats were invested with judicial powers and authorised to form themselves into courts for exercising original civil jurisdiction in petty cases in the villages under their jurisdiction. The number of Panchayats had by this time risen to 25.

5. From the year 1092, there was a rapid increase in the number of Panchayats with the result that, in the next four years, the Panchayats had spread over the whole rural area of the State except in five villages of a semi-urban character. The number of Panchayats at the close of the year 1096 was eighty four.

6. Besides the duties entrusted to their care, the Panchayats were also taking an active interest in all public matters. They served as effective channels in representing to the Government the needs and requirements of the village population and, as a result of their representations, several important steps were taken by the Government in promoting education, public health and sanitation, and in the opening of new communications and construction of irrigation works. During the distress caused by the great War, a good many of the Panchayats managed rice depots and a few conducted relief works. The Panchayats also showed commendable initiative in the organisation of Village Shows and Fairs. In 1094, the first Ayurvedic Vaidyasala, conducted under the auspices of a Panchayat, was also started.

7. With the growth in the jurisdiction and complexity of the functions of the Panchayats, the need for a special organisation to deal with these institutions was increasingly felt and, in 1096, a special officer, designated the Registrar of Panchayats, was appointed, and the Panchayats were transferred to his charge. A Conference of the Panchayats of the State was held in the same year presided over by the Diwan. Questions relating to the entire field of the activities of the Panchayats were discussed and the result was the amendments to the Panchayat Regulation which followed in the next year. This gave wider powers and responsibilities to the Panchayats

and made provision for the principle of election to be adopted in the constitution of Panchayats.

8. In 1097, the office of the Registrar of Panchayats was abolished and the Panchayats were transferred to the Superintendent of Agriculture
 Junction with Agricultural Department. The two overseers attached to the Revenue Department were transferred to the Department of Agriculture and Panchayats and the specialists of the Agricultural Department were given powers to inspect the records and check the accounts of the Panchayat offices. The services of the Agricultural Inspectors are also used to give help and advice to the Panchayats in a variety of ways.

9. There are at present eighty-four Panchayats comprising not only the entire rural area of the State, but also semi-urban tracts like Irinjalakuda, Vadakkancheri and Cranganur. The majority of the members in each of these
 Their present position and power. bodies are the elected representatives of the people. Twenty-four of these are exercising judicial powers and fifteen have Ayurvedic Dispensaries attached to them. With the growth of these institutions, their administrative functions have also increased in volume and complexity. From a few hundreds of rupees in 1089, the expenditure on account of the Panchayats has risen by leaps and bounds to the sum of Rs. 1,84,664 in the year 1104. The Panchayats are now controlling the minor irrigation of the State and are maintaining some of the major works also. They are constructing and repairing wells and tanks, culverts and bridges and landing places. They are reserving intact all poramboke paths, lanes and canals and also grazing areas and village reserves. They are constructing and repairing village roads and are maintaining the larger roads handed over to them by the Public Works Department. They are improving the village sanitation and are lighting the village streets. They are maintaining the road-side avenues and the Sirkar water pandals. They are helping in the formation of Co-operative Societies and in the improvement of Agriculture and livestock in the villages and in the prevention of cattle mortality. They are visiting the village schools and are making

recommendations for their proper working and are doing a lot of minor things for the material and moral welfare of the people.

10. There is no doubt that the high expectations entertained by the Darbar at the inception of these institutions, have to a great extent been realised. In many places the people have risen to the occasion and have shown a readiness and aptitude to shoulder the responsibilities entrusted to them, but the goal is still far off. A really happy and contented village life is an ideal too difficult to achieve. It requires better education and greater self-restraint on the part of the villagers and their chosen representatives, and it also requires more comprehensive programmes of work and a better co-ordination of the activities of the various Departments working for the up-lift of the rural population.

11. "We cannot spare our rural life" writes a knowing man on Rural Reconstruction. "It has so many benefits that it ought to be prized for its own sake. Its healthiness; the beauties of nature; the character of its occupations—fatiguing, but not wearing out natural force; the closer ties of family coherence, the neighbourliness, its simplicity; absence of temptations not only to extravagant expense but also to the moral poisoning of life." Government are fully conscious of these good points of a rural life; they are also convinced that the civilisation rested at bottom, as President Roosevelt has put it, "on the wholesomeness, the attractiveness and the completeness, as well as the prosperity of life in the country..... We need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the Nation." A village forms, so to say, the unit of administration; and when the villages are happy and contented, the country as a whole would be prosperous and best administered. A scheme for Rural Reconstruction is before the Government. Before the final disposal of that, all these matters will receive the very anxious consideration of the Government.

24. RELIGIOUS AND CHARITABLE INSTITUTIONS.

(By Mr. A. K. VENGU AYYAR, B. A., the late Devaswam Commissioner.)

I. * "All the Devaswams in the State were originally under the management of Uralers or hereditary trustees, who managed the affairs of the Devaswams in person or through Samudayams or managers whose office was sometimes personal but oftener hereditary. The Uralers in some cases were the founders themselves, but in others they acquired the right by delegation, by purchase or by force. The Ruler of the State had of course sovereign authority over all Devaswams, but he seldom interested himself directly in their management. The first time the State assumed the direct management of Devaswams to any considerable extent was after the last invasion and partial conquest of Cochin by the Zamorin a century and a half ago, when several of the feudal Chiefs of Cochin, especially in the northern division, transferred their allegiance to the Zamorin. On the final expulsion of the Zamorin in 937 M. E., the properties of the renegade chiefs were confiscated by the Sirkar, and as they were all Uralers of a number of Devaswams, these latter came under the direct supervision of the Sirkar. This was the beginning of the Devaswam Department as a branch of the administration of the State. In the troublous times that followed, the managers of some of the Devaswams, specially of the wealthier ones found themselves unequal to the task of administering their affairs satisfactorily, and consequently surrendered them to the State, while the management of several others was assumed by the Sirkar owing to their mismanagement by incompetent or dishonest Uralers. Thus by the time the State came under British supremacy, it had a large number of Devaswams under its direct management. The several Devaswams were treated as isolated units, and were placed under the management

*From the "Report on the Administration of the Devaswam Department with suggestions for improving it," by Mr. C. Achyuta Menon, B. A.

of petty officers appointed by, and directly accountable to, His Highness. There was no departmental or administrative head to control them, and the natural consequences of the absence of an effective supervision worth the name soon began to manifest themselves in the serious neglect of temple services and the misappropriation of Devaswam funds by the officers in charge, and widespread dissatisfaction among the people. By the time these evils assumed serious proportions, Colonel Munro was appointed British Resident in Travancore and Cochin who, as Diwan, administered the two States for over seven years from 1855 M.E. He went from place to place and personally enquired into the complaints of the people in regard to the management of Devaswams, and was soon satisfied that the complaints were well founded. With a view to place their administration on a satisfactory footing, the Colonel proposed that all Devaswam property, whether movable or immovable, be treated as Sirkar property, that all Devaswam receipts be merged in the general revenues of the State, that a fixed scale of expenditure be sanctioned for all temple ceremonies, and that the sanctioned amount be paid from Sirkar Treasuries. These proposals were sanctioned by His Highness the Raja. To give effect to these proposals, Colonel Munro appointed in 1855 a Committee consisting of three experienced Revenue officers, with an assistant in each taluk, who were instructed to inspect the various Devaswams, to prepare lists of Devaswam properties in land, money, ornaments, vessels, etc., to prescribe land registers similar to those of the Land Revenue Department, to prepare in consultation with the *Ṭamṭries* and in accordance with the existing usages, a *pathivu* or fixed scale of expenditure for the daily, monthly and yearly ceremonies of each temple and for the remuneration of temple servants, and to suggest what temple buildings required repair or reconstruction. These instructions were embodied in a Hukmnama. The Committee were engaged in this work for over three years, and they appear to have finished their labours only in 1858. The *pathivus* fixed by them and the general lines laid down by them for temple administration have, with slight and unimportant modifications, been in force for about 90 years. The Committee dealt with 301 Devaswams, of which they found 61 to belong to Uralers and they were accordingly restored

to Uralers unconditionally. They found also another 61 Devaswams to belong to Uralers, but to these the Sirkar was paying contributions. They were therefore treated as Valivāṭu Devaswams, or Devaswams receiving grant from the Sirkar, but managed by Uralers. The remaining 179 Devaswams were treated as Sirkar Devaswams and new pathivus were prescribed for them; but 24 of these were however made *kīlētams* or subordinate to some of the more important temples, which already had several *kizhedams* under them. In subsequent years, a few of these temples, like Sharikkal and Sasthankudam in Mukundapuram, Putharikkal and Naithalkav in Trichur, and Cheruthuruthikav in Talappalli have been abandoned by the Sirkar, and are not now in existence, while a few others were added to the number of Sirkar Devaswams. Of the latter, Sreedharamangalam in Chalakkudi, Avilisseri in Paravattani and Parijathapuram in Karupadana were built and endowed by two Rajas of Cochin, and made over to the Sirkar, while the rest belonged to Uralers whose families since became extinct, and with those properties these Devaswams were taken up by the Sirkar. As the revenues of these Devaswams were completely merged in the general revenues of the State, they are for convenience' sake designated Incorporated Devaswams, to distinguish them from the Devaswams referred to below..... ..

About a quarter of a century after the incorporation of the above Devaswams, two well-endowed Devaswams, Venganellur and Thanikudam, were surrendered to the Sirkar by the Uralers, as they found themselves incompetent to manage them properly. These Devaswams were not however treated as Colonel Munro treated the Devaswams that were under Sirkar management in his time. Their funds were not merged in the general funds of the State, but were kept separate and their expenditure was met from those funds. The Sirkar has thus taken only the place of the Uralers in regard to these Devaswams. Subsequent to this, several other Devaswams of this kind came under Sirkar management for similar reasons, and were treated in the same manner. These include among others, 11 Devaswams which were under His Highness the Raja's personal management, but which His Highness transferred to the Sirkar in 1079—80. All these Devaswams are independent of each other as well as of

Sirkar Devaswams and each keeps its funds separately. They are therefore called Unincorporated Devaswams of which there are now 26 with 66 kizhedams". Besides the Devaswams above referred to, the Cranganur Principality has 14 Devaswams all of which are incorporated. Only 4 of these were till recently under the direct management of the Sirkar administration, while the rest, though maintained out of Sirkar funds, were under the personal management of the Cranganur Chief. Eight of these were however transferred to the Sirkar by the Chief in 1080. There are Devaswams outside the State as well. One incorporated, two unincorporated, and 2 Cranganur Devaswams are in British Malabar while the rest are in Cochin. Twenty-five kizhedoms of incorporated Devaswams and 5 of the unincorporated Devaswams are in Malabar, 2 of the former and 8 of the latter in Travancore and the rest in Cochin. All these Devaswams, 'incorporated' as well as 'unincorporated,' have extensive landed properties within the State and some of them have properties in British Malabar and in Travancore as well.

2. "Soon after the incorporation of Devaswams, the three most important of them—Wadakkumnathan, Tiruvanchikulam and Tiruvillvamala—were each placed under a responsible officer working directly under the Diwan. The minor Devaswams were administered singly or in groups, by petty officers under the Taluk Tahsildars, the latter taking their orders direct from the Diwan. When the unincorporated Devaswams came under the management of the Sirkar, the more important among them were placed under responsible officers working directly under the Diwan, and the rest under petty officers working under the Tahsildar. This system was in force till 1070, when the Tahsildars and other Devaswam officers were placed under the supervision of the Division Peishkars. But it was soon found that the Peishkars with their multifarious duties could not devote sufficient time to their Devaswam work and, in 1072, the Department was placed under the control of an officer designated Superintendent of Devaswams and Oottupuras. The Department was since reorganised and completely separated from the Revenue Department and with a Commissioner and a staff of full-time Devaswam officers, a separate Department came into existence in 1085. The lands

of the Devaswams, both incorporated and unincorporated, were settled, the former along with the Land Revenue Settlement of the State and the latter separately, and sub-pattahs issued in both cases. The lands of the incorporated Devaswams within the State are still administered by the State Land Revenue staff and the Devaswam dues is adjusted by credit to the Devaswam Department. The Devaswam fund was, during the time of Sir A. R. Banerji, constituted a common Trust Fund and, for administrative convenience, the various Devaswams were grouped under four officers, styled Devaswam Group Inspectors, who are made drawing officers as well and responsible to the Devaswam Commissioner. The collections of the Devaswams are remitted into the respective Taluk Treasuries under personal deposit account. Thus the Department forms one of the several units of administration in the State, the Devaswam Commissioner being the Head of the Department. Besides these Sirkar Devaswams, there are other Devaswams assumed by Government under Regulation I of 1081 and managed by the Department. They are not as yet considered as incorporated Devaswams, but are treated as separate entities with personal accounts of their own or separate Personal Deposit Devaswams. These are also taken up at the annual Jamabandy Settlement along with the Sirkar Devaswams.

3. An examination of the various idols of gods and goddesses in metals, alloys, stones, wood, etc., in the various temples of the State, of the architectural designs and forms of these and their admirable construction and of the bas-reliefs done as a work of a decorative and creative art on the walls and the ceilings in plaster and wood will surely reveal a glorious tale about the wonderful skill, taste and workmanship exhibited in all of them by the artisans and artists responsible for the works. Most of these are very very old, and a scientific classification and study of these may throw a considerable flood of light on the history, culture and the social condition of the people of the State in ancient days.

4. Most of the ancient and important temples of the State have had paintings on their walls. Some of them have been obliterated by the annual

The iconographic and iconoplastic art in the State.

The Mural Paintings.

white-washing, many more by time and exposure. What still remains are being preserved. These paintings are all done in *tempera*, and the pigment employed appears to be mostly of an indigenous vegetable variety. The chemistry of these pigments is not yet ascertained and the art itself of preparing and blending the various colours appears to have been forgotten in the face of cheap alizarine and aniline dyes. The object of these paintings appears to be two-fold: they serve as ornamentation as well as aids in religious, moral and pauranic instruction. To this latter end Chākṛyār-kūthu, Ōṭṭamthullal and Kathakali are also usually performed in many of the temples of the State. The Kūthambalam (the theatre) attached to the Trichur Vadaḱkumnathan temple is a monumental instance of the indigenous Hindu architectural work of art. The dumb variety of Chākṛyār-kūthu and the Kathakali could be fully appreciated only by those conversant with the signs and symbols employed for the expression of the ideas in the narration of the stories. These mark stages in the history and development of the Hindu dramatic art. The Ōṭṭamthullal is less taxing and therefore more popular than the other two.

5. Mutts are monasteries, the centre-nucleus of which is a temple. The Madhathipathi or the Chief of the Mutt is invariably a Sanyasin. The Mutts of old formed residential teaching and very often examining Universities for the advanced studies of the Nambutiri youths. There were several Mutts in Kerala and the remnants of some of them are still in existence. The Udayathungeswarath Panditha Sabha in Kumbalam in the Cochin Kanayannur Taluk as its name suggests, was a Mutt of this kind whose chief function appears to have been to examine the scholars in the interpretations of the Vedas, Sanskrit grammar and Logic, Vedanta, Philosophy, etc. There were four Mutts in Trichur of which three are now in existence. The Vadaḱke-Madham Brahmaswam is even now a teaching and residential institution where the Nambutiri youths are taught the Rig Veda, and are given facilities for the study of Sanskrit. The scholars are given free boarding and lodging. The 'Annyonyam' and 'Kaṭaṇṇirikkal' of Kadavallur are severe tests for the blue ribbon of vedic scholarship in Kerala. The

Mutts and institutions of old served as centres of radiation of the knowledge in the Vedas and Vedangas. The successful scholars were awarded titles of merit, one of which was 'Bhattathiri'. These Bhattathiris are still entertained in the existing Mutts to teach the scholars that resort to those place for study. Many of them have written treatises on various subjects some of which are extant even to-day. The extraordinary power of memory acquired by the Nambutiri youths in the oral repetition employed for the study of the Vedas and the severe ordeal at the time of the examination in the midst of contending distractions and disturbances fitted them for serious study and developed in them the power of concentrating their mind to a high pitch of utility that it stood in good stead in mastering subjects of an abstruse and of an abstract nature. The regular habits, the strict celibacy, the benefits of the guidance from the master-minds, all these naturally favoured and fostered a healthy intellectual growth in them, and it is no wonder that they form the repository for the rich heritage of the accumulated wisdom of ages.

6. The Religious Institutions, the Devaswams, the temples and the Mutts above referred to are doing Charitable Institutions. charitable work as well in the matter of feeding Brahmin way-farers daily at *Namas-kavams*, in relieving the poor in times of distress as was done during the Khilafet riot, when the Devaswam Department contributed a donation of Rs. 3,000 for the relief of the homeless and the destitute, and the Brahmaswam Mutt a sum of Rs. 1,000 for the same purpose. Towards the encouragement of the study of Sanskrit, the Department is making an annual contribution of Rs. 2,250 to the Sanskrit College at Trippunittura. The various Devaswams are also making certain payments in grain or cash to certain families on occasions of birth, death or marriage therein in consideration of their having had some kind of connection with the temples concerned. These payments are made not in response to a claim or privilege vested in these families, but only as a matter of favour or grace. The Department is also making annual contribution to certain charitable institutions such as the Friend-in-need and St. Vincent and De Paul Societies. A sum of Rs. 100 is being paid every year towards the Sanskrit study of the *Mesanthies* of the Trichur Vadakkumnathan

temple who cannot leave, except to the Mutts in Trichur, the premises of the temple and the Kokkarani, their residence, on any pretext whatever without the special sanction of His Highness the Maharaja. The various tanks and wells which belong to the Devaswam are periodically cleaned and repaired at Devaswam cost. There are water pandals throughout the State in which the weary traveller finds rest and is served with cool drinks (cool water, butter-milk, etc.) in the hot parts of the day. But by far the greatest item by way of charity is the maintenance of the several choultries, Ūṭṭus or (feeding houses) in the State, where the Brahmin way-farers and the destitute poor who resort to the place are fed, and the Nambutiri women and the Gosayins are given rice, vegetables, etc. There are such Ūṭṭus in the State conducted throughout the year and one conducted in the hot months. Some of these are endowed by the Rulers and Members of the Ruling Family and the rest by private parties.

The Darbar have been pleased to sanction a sum of Rs. 2,000 every year towards the formation of religious libraries, holding religious lectures and discourses and conducting Purāṇa Pārāyaṇam, etc. The Department maintains stud-bulls at different stations in the interest of the ryots of the State, and the service is made free.

7. The total receipts of the various Sirkar Devaswams for the year 1103 was Rs. 5,88,182 and the expenditure for the year Rs. 6,16,820. The extraordinary item in the expenditure for the year was due to Rs. 43,000 spent towards the reconstruction of the Trippunittura temple. The surplus to the credit of the common Trust Fund was Rs. 7,49,414 and that under endowment was Rs. 48,345 at the end of 1103. In the interests of the Devaswam ryots, His Highness was at first pleased to sanction, as a tentative measure, a commutation rate of Re. 0—13—0 a para for the paddy due as rent to the various Sirkar Devaswams, and His Gracious Highness has, as one of the several valuable boons in memory of His Highness' 70th Birthday, made the concession a permanent one, much to the relief of the Devaswam tenants.

Receipts and expenditure of the Devaswam Department.

8. One cannot get rid of religion. All are in the folds of one religion or other. It is best that it is so. For he loveth best who prayeth best; and, as a rule, the truly pious man is a pure man, and he will be generous and tolerant besides. The creed of such souls contributes to social peace and betterment. "Religious idealism seems to be the most hopeful political instrument for peace which the world has seen." History teaches us that spiritual nations have had the longest lease of life. And it is from places of worship, temples, churches or mosques, that the light of religion, of spirituality, radiates to all the places round them. Images of deities serve as aids for the realisation of Para-brahmam. "Beyond the sense-objects is not but Divinity." The form which each devotee accepts for his meditation will depend on the stage of his advancement on the spiritual road. When once the sublime realisation of the absolute Brahman is made, no one will worship God in a Saguna form.

9. Apart from the housing of idols, and without any reference to the efficacy of prayers, *manthrams* and *thamthrams*, the above sketch clearly points out that most of the large temples here stand for the administration of charity, the dissemination of education, the encouragement of Fine Arts and the employment of a great number of people. Some of the ancient temples in the State exhibit the wonderful development reached in architecture, sculpture and iconology. The paintings on the walls and panelled ceilings are marvels of the art, and serve to import instruction in the legendary lore of the Purāṇās. Temples are also centres of festive gatherings. During the time of these rejoicings, there will be processions, dancing and drumming, music and piping, drama, *kūṭhu* and *pāṭakam* and sports of various sorts. Objects of show and curiosity, articles for household use will be vended there. The songs that accompany the sports and dances, the dramatic literature and the hymnology which are the outcome of the existence of these temples are of a high order. Many of these are rightly ranked as classics. They bespeak of the excellent culture that prevailed in this State from ancient days.

25. ARCHAEOLOGY AND ALLIED SUBJECTS.

(By Mr. A. GOVINDA WARIAR, B. A., B. L., the Sankara-Parvati Thesis prize-man. He also won the first prize in the College Jubilee competition for the best historical Essay)

1. There are in Cochin a variety of interesting antiquarian relics which throw open a vast field for investigation by students of the ancient culture of the land. The systematic exploration of these antiquities, their preservation, and the elucidation of their scientific value form important fields for research work in the advancement of which the Government as well as private scholars are equally interested. Such researches cover the fields, not merely of history, language, literature, archaeology, architecture, painting, sculpture, etc., but also of ethnography, religion, philosophy and cognate subjects. Separate chapters are devoted in this volume for history as well as literature—Malayalam and Sanskrit. Hence this chapter confines itself to archaeology in the larger sense and to other connected subjects like ethnography and comparative religion and philosophy.

I. Materials for Antiquarian Researches.

1. ARCHAEOLOGY.

2. Archaeological materials in Cochin consist mainly of inscriptions, ancient coins, monuments, records and manuscripts; folklore and traditions, festivals and institutions also will furnish points for investigation.

3. Of these, inscriptions, whether on stones, copper-plates or bamboo shafts, are generally the most reliable and useful of materials for historical purposes. The stone epigraphs scattered in the temples, churches and other places of public worship in the State yield a plentiful harvest to the epigraphist. Among these those connected with the temples are often very important, as they give us the names of some of our ancient monarchs and chiefs, and throw valuable sidelights on the system of local

self-government, social customs, religious rites and rituals, socio-religious practices, etc., of olden times. Some copper-plates are in the possession of the Government and of private individuals. Besides these, many plates are in the possession of various communities, like the Jews and Christians, and the proprietors of Devaswams. Though many of those examined relate mainly to grants of land or of privileges and concessions by the early sovereigns and chiefs, they are, at times, of considerable historical value. Bamboo documents in Vatteluttu script seem to be a peculiarity of this part of the coast, if not of Cochin.

4. We next come to another class of inscriptional material, namely, coins. A variety of coins issued by different Governments from the days of Periplus down to British times, were current in this country, and an examination of the legends, images, designs, mint-marks and other peculiarities of their specimens would yield much information relating to the various vicissitudes in Kerala History. Apart from the indigenous *Rasi fanams* and *Kaliyuga Rayan fanams*, Phoenician, Roman, Chinese, Arabic, Moorish, Sinhalese, Buddhistic and other coins have been at one time or another current here as elsewhere in Kerala. The references in local epigraphs to the *Roman Dinari* and other foreign coins and the discovery of finds from the shores of Cranganur, from the neighbouring districts of Malabar and Coimbatore and from the adjacent towns of Parur and Udayampur show that a good lot of them must still be available for examination. The *Virarayan fanams* (attributed by some to a Vijayanagara ruler and by others to a Zamorin), which were apparently issued after the advent of the Portuguese, must have also an interesting history behind them. In the days of the Portuguese and in the early years of the Dutch, Venetian *sequins*, Moorish *ducats* and Spanish *reals* were largely in requisition. The Dutch brought the *vix-dollar*, *doit* and other coins, while the elephant cash, the Sultan cash, the Ikkeri Pagoda and other Mysorean coins seem to have come in the wake of Mysorean influence. The Surat Rupee, the East India Company Rupee, the Bengal bazaar Rupee and other coins of the English Company as well as Travancore coins were also in

circulation here, in the 18th and early 19th centuries. From very early times, the indigenous mint was coining the specie required by the State, as is clear from some records of the early half of 17th century which refer to newly issued *fanams* as '*Putu-ppanams*.' Some time previous to the year 1740, the State, to minimise the evil of counterfeiting, transferred its *Kammattam* (mint) to Cochin town where fresh *fanams* and *puthens* (*Kaliyamen* *puthens*) were minted under the Dutch Commandant's supervision. A good collection of ancient coins is available for scrutiny in the State Museum, while further additions may be made to the same from the Sirkar Treasuries and Devaswams which stock those specie which are out of circulation. Further quantities would be available if arrangements are made to examine coins presented to temples, churches, mosques, and synagogues, by pilgrims on festive and other occasions.

5. The ancient monuments in the State form another important class of antiquarian relics. They consist chiefly of pre-historic remains as well as of ruins of sites of cities and *gramams*, temples, churches, forts and palaces besides existing structures of architectural or sculptural importance, beautifully executed paintings and well-chiselled images, not to speak of specimens of pottery, traces of the indigenous art of ship-building and other crafts, precious heir looms and heraldic designs which have their own elucidatory value.

6. Supposed remains of the Palaeolithic and Neolithic ages, like *muniaras* (dolmens), *mudikkulis* (caves) *nanjanamkulis* (cromlechs), etc., have been discovered in various hilly parts of the State. There are many caves in the laterite regions of the north-western portion of the State, about Kunnamkulam, Porkalam, etc. Some of the caves contain stone beds, earthen pots and other traces of human handiwork. A number of queer structures called *Nanjanattukkotta* have been reported from the neighbourhood of Nemmara. The Bana's fort and its adjuncts on the Vellani *mudi* and the stone tower on the Valavara peak are apparently traces of the occupation of these comparatively inaccessible regions by a race of hardy mountaineers about whom we have no records.

7. Ruins of ancient cities or *gramams* are now traceable at places like Netumpura Tali, Chemmunṭa, Mūrkanad, etc. There are vestiges of villages all along the line of the hills in the eastern part of the State, which would indicate that those parts formed the early abodes of the peoples before they came down to the plains. Sites of various Nambutiri colonies and shrines at Triprayar, Ayiranikkulam, and other places in the Alwaye river basin as well as at Cranganur, Thiruvanchikkulam, Avittattur, Chalakkudi, Nettur, Anappara, etc., remain to be investigated. Among sites of battles, Konur and Kaḷuṭṭuveṭṭikkattu, suburbs of Chalakkudi and Tiruvilluamala respectively, are of some importance, as being places where Tipu met with reverses from the local solidary, despite his overwhelming odds.

8. Among Christian antiquities, the sites of the famous Ambalakkad Convent and the Chempalur Church near Mala, the Vaippukkotta Seminary at Chennamangalam and of the Jesuit College at Pallipport may be mentioned as important.

9. The remains of forts of Cochin sovereigns and their vassals are found in various localities. The kings had strongly built forts at Trichur, Mundur, Enamakal (Manalur), Chowwara, Cranganur, Trippunittura, etc., besides the well-known Netumkotta (Travancore Lines), now miscalled by the misleading name, "Thippu Fort." The ruins of forts at Kunnamkulam, Netumpura Tali, Nelluvaya, Mundur, Mullurkkara, Kotasseri, etc., and of the cavalry outposts at Pulluṭṭe, Nayarangadi, Trikkakunnu (near Irimpanam), have also been come across. Remains of Portuguese and Dutch forts at Azhikkotta, Cochin, etc., have also to be studied in detail.

10. There are also the relics of various palatial residences, or the family seats of princes and nobles, at Cheraman Paramba, Kurikkad, Putiyetam, Kottaikkovilakam, and other places.

11. This naturally brings us to existing structures of architectural and sculptural interest. Some striking peculiarities are noticeable in the construction of Hindu houses and shrines in Cochin as in the rest of Kerala. The orthodox *nalukettu* (fourwinged) system serving the four-fold duties of a Malayali

house-holder, the imposing structure designated *patippura* (gate-house) serving as an ante-room, form the most striking features of our house-hold economy. As for the Malayali temples, their architecture was influenced by the nature of the monsoons and the abundance of cheap timber as evidenced by the *sikhara* and the predominance of wood-work. The peculiarity of the daily worship of the deities also account for the frequent presence of the inner structure (*garbhagriha*) thereby revealing the close interaction of cults and architecture. As it was the custom here to religiously adhere to the original plan of construction with regard to important temples, renovation appears to have had little effect on the design of main edifices in the case of ancient temples like those at Trichur, Trikkulasekharapuram Thiruvanchikulam, Ayiranikkulam, Annamanada and Mattur, each presenting a variation in feature, if not representing a different type. They may, therefore, be reasonably taken to stand for the architectural achievements of a comparatively earlier age. It is remarkable, in this connection, that two of the temples belonging to the Paliyam family are interesting specimens of rock-cut shrines. There are also in certain temples, some theatres or *Kuttambalams* and *Kalittattus* of antique design, which show the evolutions of peculiar styles of construction. As for palaces, the oldest seem to be those at Mattancheri, Vellarappalli, Putiyetam, Trichur and the Tripunittura Dutch Palace, while the smaller palaces at Tiruvil-luamala, Palayannur, Cheruturutti, etc., seem to be of later origin. The Mattancheri Dutch Palace, which curiously enough was really built by the Portuguese about 1555, and the Bolghatty Residency in Mulavukad built by the Dutch about 1744, are the earliest Portuguese and Dutch buildings extant in Cochin. Apart from the pagodas and palaces, there are some old churches, native and European, which are of architectural interest. The Kanjur and Narakkal (pre-Portuguese) Churches are said to be the oldest of Romo-Syrian churches, just as those at Kunnamkulam, Arthat, and Mulanthuruthi (built about 1225 and repaired about 1575 A. D.) are the earliest among Syrian, and the Malayattur (Kurusumudi) church among the Catholic churches. The Santa Cruz Cathedral and the St. Francis Church (said to contain the last remains of De Gama) at Cochin

form the oldest European churches on this side of the coast. The synagogues of the Jews at Mattancheri, Ernakulam, Mala and Chennamangalam are of later origin, having been built after their dispersion from Cranganur about 1524 A. D. Still they present some features for a study of the plastic art in Cochin. Among Moslem centres of worship, the Kanjiramittam and Kodungu (Cranganur) mosques are specimens of the early Muhammadan style.

12. The Hindu science of *Tachu Sastra* (architecture) to which solid original contributions were made by Malayali scholars,—some of whom Influence of Tachu- made by Malayali scholars,—some of whom Sastra on edifices of hailed from Cochin—affected in an appreciable measure the construction of the other creeds. dwellings of other communities as well. Many an ill-fated building wrongly constructed had to be demolished, as they did not conform to the sane principles of the Hindu Sastras, and had consequently brought misfortunes to the inmates of the houses.

13. While Hindu notions thus influenced the architecture of houses and places of worship of Hindus and others, the native style of house-building was itself considerably affected by the Dutch influence on Cochin architecture. Dutch influence on Cochin architecture. ing was itself considerably affected by the Dutch occupation of Cochin. For, it was the force of their example that led to the construction of “high-pitched roofs tiled with pointed or Dutch tiles and peculiarly shaped windows” like oriel windows, and balconies. With the gradual filtration of Western ideas of hygiene and sanitation and the organisation of a State Public Works Department, building structures on Western principles of architecture and engineering have come into vogue, and the old *nalukettu* houses linger in nooks and corners as mementos of native achievements in this most useful of the practical *sastras*.

14. The temples of the State, more than the sanctuaries of alien faiths, contain the most highly finished products of indigenous sculpture. Sculpture. finished products of indigenous sculpture. Sculptures carved in stone are generally found adorning the sides of the *Srikoils* and the *Yali* stones flanking the entrance into the shrines proper. Some works in



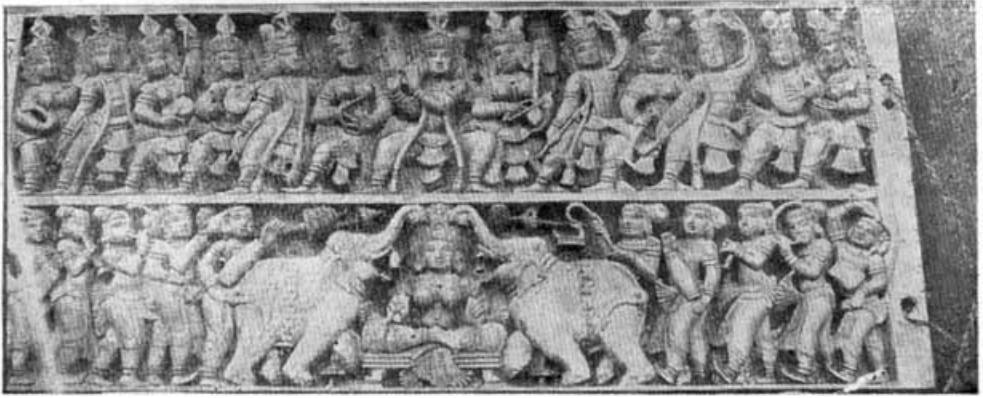
Dasavathara Scene.

From a mural painting in the Dutch Palace.



Yrundavana Scene.

As above.



The dance of Krishna ; and Gaja-Lekhsmi.
From a wood—carving.



Ruins of Villaryvattam Swarupam.

mortar are also found on the sides of the *gopurams* as well as of the central shrines. A good deal of them, executed in wood-work, may be seen on the ceilings of the *mandapas* and on the supports to and on the eaves of their roofs as well as of the *sanctum sanctorum*. The well-cut image of *Irunnalakkottappan* on a boulder to the west of Mullurkkara is a good example of rock-sculpture.

15. The Hindu shrines also contain a wonderful variety of images, metallic and stone, which afford ample material for the student of iconography. Some of them, as for instance, the metallic image of 'Puru Maharshi' in the Perumanam temple, seem to show traces of Buddhistic influences which have to be investigated.

16. In the temples, palaces, churches, etc., there are also examples of painting, which enable us to roughly estimate the influence exercised by local artists on the conventional themes of Indian art. The fresco paintings in the Vadakkunnathan temple at Trichur and in the Urakam, Triprayar and other temples are of considerable antiquity, as also those in the Mattanchery (Dutch) Palace, the Mulanthuruthi Church, the Santa Cruz Cathedral, etc. In the last-mentioned church, the work was executed by a skilful Italian artist. As is but natural, the scenes depicted in all these cases are chiefly religious; those in Hindu shrines treat of Pauranic themes; those in churches illustrate Biblical stories.

17. Besides the ancient monuments referred to above, there exist an enormous mass of unexplored manuscripts and other records in and about the State, which form a very important class of material for archaeological research.

Such data may be roughly classified as follows:—

- (1) *Sthalapurāṇams* and *Sthalamahatmyams*;
- (2) *Grandhavaris*;
- (3) Classical literature, Chentamil, Malayalam, Tamil and Sanskrit;
- (4) Accounts of foreign travellers and historians; and

(5) Portuguese, Dutch and English records; and the records of the Cochin Government.

18. The *Sthalapuranams* and *Sthalamahatmyams*, which are evidently of later origin, detail the circumstances leading to the establishment of important temples like Tiruvilvamala, Trichur and Perumanam. Though often abounding in myths and legends, they occasionally contain kernels of truth which aid at least the student of cult stratification.

19. *Grandhavaris* or cadjan chronicles were being kept by palaces, by most of the aristocratic families, and by important pagodas like those at Trichur, Perumanam, Irinjalakkuda and Tiruvilvamala. These seldom begin their actual historical narrative before the 14th or 15th century. Yet they are of great interest to annalists and antiquarians.

The gleanings from literary classics in Chentamil like *Manimekhalai*, *Chilappatikaram*, *Patittuppattu* and *Ainkurunuru* form one of the most useful source of information for the earliest period of our cultural history; while, with regard to later centuries, Tamil, Sanskrit and Malayalam works are very helpful in elucidating various aspects of our culture. There is a good collection of Sanskrit manuscripts in the Maharaja's Palace Library, Trippunittura; while, in the various Mutts at Trichur and in many private families, many more remain to be listed and studied.

20. Despite their inevitable and inherent defects, the accounts of foreign travellers and historians, whether Greek, Roman, Chinese, Italian, Muhammadan, Portuguese; Dutch, French or English, regarding the customs, manners, commerce, government, etc., of this coast are also of appreciable service in throwing light on the past history of the State.

21. There are very few official records of the Portuguese available, probably because, unlike what was the case with the Dutch Governors, it was not usual for the outgoing commandants to hand over accounts of the country to those newly appointed. But there are a good number of works by Jesuits and other ecclesiastics at Goa, Bombay, Lisbon, in the British Museum, in the India Office Library and other places, some of which have been

published. Some of these, as the Marsden Mss. referred to by Father Hosten, form records of no mean value to the student of Kerala culture.

22. The records of the Dutch Government at Cochin preserved at Madras are, as remarked by Mr. Galletti, 'a mine of wealth as yet unexplored' which would enable us to 'draw a fairly complete picture of the administration and finances and historical development of the Dutch Commandery of Malabar, and the historian of India will find in them further material for the history of the West Coast before the rise of the British power.' There are also records relating to Cochin at Batavia and the archives at Amsterdam.

Then, there are the records of the Tellicherry and Anjengo Factories of the English Company, now in the Central Record Room of the Madras Government, which contain a good deal of interesting information and are accessible to those engaged in archaeological research.

24. As stated by the distinguished author of *the Cochin State Manual*, in the State archives there are unfortunately very few records belonging to a period previous to 1660, as in that year the *Eduvaippu* or muniment house containing the records, jewels and other treasures was plundered and burned by the army of Prince Goda Varma of Vettattnad. Even the records from that date were carelessly kept till the creation of the office of the Diwan in 1818. Still, in the opinion of the same writer, the available records 'serve at least to correct and supplement the material furnished by Portuguese and Dutch writers.' They are in different languages like Marathi, Gujarati, Canarese, Persian, Dutch, Portuguese and Tamil. Many of the records maintained by temples like those at Irinjalakkuda, Perumanam and Trichur are said to have been lost during the Mysorean invasions.

25. Besides the above, a good deal of archaeological data is furnished by folklore and traditions current among the people. These consist chiefly of popular myths and legends, songs and nursery rhymes and ballads of various kinds. Some historical material can also be extracted from the

Folklore and Traditions.

popular proverbs, riddles, and the traditions that cling round place-names and the names of persons and institutions.

26. There are also important surviving festivals like the *Kongan Pata* and the *Attachamayam*, besides ceremonies—some extinct but some still extant—like the coronation, the *avarodhams* or installations of prominent dignitaries in the State like the Tachudaya Kaimal, the Madhathipatis, the Yogatiripads, the Pattamayyandukovil and others, each of which has an interesting tale to tell.

Festivals and Institutions.

2. ETHNOGRAPHY.

27. As in the case of Archaeology, so in the case of Ethnography, Cochin affords abundant materials for research, as almost all the castes met with in Kerala are represented here, from the orthodox Aryan Nambutiri Brahmins, with their Vedic rituals and highly developed systems of theistic philosophy, to the lowly aboriginal Parayas, with their magic rites and animistic notions. The geographical isolation of the land, the rigid conservatism of the people in certain matters, and their comparative freedom from submersion under the influence of alien races have made Kerala rich in every class of ethnological material. Here one meets with the most genuine, primitive survivals of the ancient Hindu religious and social systems and a continuity of social tradition unparalleled in the history of the rest of India. So far as Cochin is concerned, a study of the anthropology of the various castes is considerably helped by the data furnished by anthropometric measurements, their existing customs and practices, traditions and literature.

The general appearance of members of each caste and other physical characteristics form the most usual and useful indices to the solution of problems connected with their racial origin and ethnical affinities. For this purpose, accurate measurements of the stature, the height and breadth of the nose, the length and breadth of the head, the feet and chest, of representative men of each caste have to be taken, and the

Anthropometric measurements.

nature of the lips, the colour of the body and the twist of the hair have to be studied. Though surface resemblances in head-forms, stature, types of pigmentation and other race-marks among various tribes subjected to a long process of racial fusion might mislead the unwary student of physiological data, still, rightly employed, such materials form an important aid to the discovery of the ethnic groups, of which the respective tribes might have been once composed. In Cochin, as in Mysore, anthropometric researches, chiefly conducted by Rao Bahadur Mr. L. K. Anantakrishna Ayyar, have been largely successful, as, for instance, in the suggestion of a Negrito origin for the cognate but widely separated castes like Parayas, Pulayas, Iru-lans, Kadars, Paniyans and others.

28. Inquiries directed towards the origin of the castes yield us traditions connected with their previous history. They show how most of the castes have become differentiated, whether, wholly or partly, on a racial, marital or functional basis. Thus we get to know of castes which are purely Aryan like the Nambutiris and Tirumulpads, others which may be treated as purely Dravidian like those tracing descent from the Kammala group. There are mixed Aryan and Dravidian castes. Several *Anulomaja* and *Pratilomaja* castes as in Northern India have arisen out of the secular intermingling of the two great races. There are, again, castes which have originated with the diversification of occupations, as in the case of the Elayathus, Cheeti-yans, Veluttedans, Velakkathalavans, Chakkalans, Chaliyans and others.

29. Closely connected with the traditions of caste-origins are the data relating to the social precedence and status of each caste. These are provided generally by considerations of restrictions or liberties with regard to consanguinity, intermarriage, interdining, infant marriage, widow marriage, employment of priests, enjoyment of the services of the village, barbers, midwives, washermen, and others, entrance into temples and private houses, observance of pollution and residence in the different quarters of the village. The crucial tests,

however, are intermarriage and interdining, limitations regarding which exist even in respect of sub-castes and sub-divisions of the same caste.

30. From a purely racial point of view as well as from the anthropological standpoint, the dialect spoken by each tribe or caste and the degree of intellectual culture attained by it form valuable clues for the determination of the racial origins of each tribe, as the result of researches of comparative philologists into the sociality and mental capacity as reflected in the forms of primitive speech may be utilised to prove or disprove the theories regarding the Dravidians and so-called Kolarian and Negrito races drawn from anthropometrical data. To take the case of tribes in and outside Cochin, the mixed Tamil-Malayalam dialects spoken by hill-tribes like the native Malayans, Nayadis and others are said to resemble the off-shoots of the Dravidian mother-tongue, relics of which still linger in the Central Provinces, Orissa and other tracts of India.

31. Coming now to the customs, manners and practices of each caste, the most important ethnographical materials are furnished by domestic rites from child birth to death. The customs of marriage and funeral, especially of certain animistic castes, are of great importance as revealing traces of the childhood of mankind, traces which here, if not as elsewhere, are fast becoming extinct through extraneous influences, chiefly the spread of the process of Aryanisation or rather humanisation and conversion to alien religions. The significance of *tarwad* and *jati* names, the joint performance of marriages, funeral obsequies and other domestic rites among clans descended from a common female ancestor, reveal aspects of the ancient matriarchal system, survivals of which too are few and far between. The different customs pertaining to puberty, the various forms of marriage and methods of divorce, the existing practices of polygamy and the still lingering though fast disappearing traces of polyandry among some of the very lowest castes here as elsewhere throw much welcome light on the time-worn conceptions of marriage, matrimonial freedom and racial purity and open up a vast field for research.

32. The peculiar laws for the constitution and guardianship of ancestral property among the Nambutiris, Nayars and allied castes as contrasted with the purely Aryan and Dravidian systems, the unique position enjoyed by the joint family in *Makkathayi* and *Marumakkathayi* castes, its influence on matrimonial customs, the reaction of the latter on the former, and the relations of both to the laws of succession and systems of inheritance—all, in their own way, aid us in our anthropographic researches, and especially in the study of the modifications introduced by the Nambutiries into the old Aryan patriarchal system and the changes grafted on the early Dravidian and aboriginal customs.

33. The primitive and semi-civilized notions of some of the tribes with regard to religion and worship form another class of useful material for anthropological purposes. As the main currents of their religious belief emphasise the spread among them of animism and fetchism of the purest type from times of yore, their modes of worship of various domesticated animals, reptiles, birds, water spirits apparitions, souls of different beings, trees, plants, stones, etc., have their own elucidatory value.

34. The existence of magic, sorcery and even witchcraft among a few of the castes to a greater or lesser extent, their probable relation to the spread of Tantric worship and their bearing on the elementary conceptions of religion among different primitive races throw a flood of light on the essential nature and mutual influencing, if not inseparable association, of elementary religion and magic in early societies. The practice of the *Oti* cult by the Pāṇans and Parayans and of the art of exorcism by even prominent families of Nambutiris alike present features of considerable interest from different points of view.

35. Closely associated with magic rites is the use of different kinds of ornaments and other articles of personal adornment or wearing as protectives against demoniacal influences—a practice which, according to some, had its origin in magic and not, as hitherto supposed, in aesthetics.

36. Apart from these, the food consumed by men of each caste—vegetarian or animal, rough or refined—their habitation, mode of life, occupation, and so on have their own quota to add towards investigations bearing on the effects of environment, on breed and head-forms and the habits and physical endurance of each caste or race and especially on the problem of use and inheritance or the inheritance of acquired characteristics in a race.

Food, habits and mode of life.

37. Equally interesting from a sociological point of view as from a cultural standpoint is the study of the internal organisation of each caste. The presence of a common social machinery like the caste assembly or panchayat with the head of the community as president and with power to try and punish caste offences, denotes a considerable social development. These tribal or caste activities reveal sufficiently the capacity of each tribe or caste for joint deliberation and action and, combined with the prominent position assigned to the *Karamel Asan* or *Muppan* as the case may be, they show how the ancient patriarchy could have worked harmoniously for social protection and betterment.

Social organisation.

38. So far, reference has been made only with regard to the Hindu castes, but these remarks apply more or less to the various sections of the Christians, Mussalmans and Jews in the State. As in the case of Hindu castes, the observance of restrictions among these groups with regard to intermarriage and interdining, form the acid tests of the influence of caste on society. There are among these communities some survivals of Hindu custom, practices and beliefs also.

3. COMPARATIVE RELIGION AND PHILOSOPHY.

39. The student of comparative Religion and Philosophy also finds in the religious customs, practices, cults and creed of the people of Cochin a remarkably rich and varied field for research. Due to the vastness of this virgin field one could but briefly notice some materials available for working it up.

40. The subject could be studied under the following among other heads; namely:—(1) the mutual influencing of the various religions which once existed in the country, showing the differences between the essential nature of these faiths as revealed by their sacred literature, traditions and practices, and at the same time estimating the causes that contributed towards variations from the normal types, and (2) the interfusion of religious customs, superstitious observances, doctrines and ceremonials among different cults comprised within each of the major religions still extant here, comparing the differences in conditions elsewhere. This latter process could be illustrated chiefly in two ways; firstly, by a study of the practices and beliefs of typical castes which are admittedly of pure descent, Aryan, Dravidian or aboriginal, and the aspects from which these practices are viewed; and, secondly, by closely studying the process of stratification of cults and rituals with reference to important pagodas—like Trippunittura, Irinjalakkuda, Trichur and Tiruvilvamala—religious festivals and institutions, like *Vela*, *Thalappoli* and *Pooram*, all of which are the result of working of the social intelligence. There are plenty of materials for a study of these aspects of comparative religion.

II. Organisation of Antiquarian Researches.

I. EARLY HISTORY OF ARCHAEOLOGICAL RESEARCHES.

41. It was during the Diwanship of Mr. T. Sankunni Menon, C. S. I., (186c—79) that archaeological exploration in Cochin under Government auspices was commenced on any considerable scale. Till then, there were only stray attempts by independent scholars like Dr. Burnell, Mr. Ellis, Dr. Day, and latterly by Rev. Rae, Mr. Kookel Kelu Nayar, Mr. K. P. Padmanabha Menon, Justice Mr. K. Narayana Marar and others, who, in their private capacity, made a study of the antiquities of Cochin and especially of the Jews, Christians, Nayars and Nambutiris. The only important official here who had till then interested himself in such work seems to have been the enlightened Dutch Governor Adrian Van Moens, whose dissertations on the history, religious tenets, observances, places of worship and social organisation of the Christians, Jews and Muslims are useful contributions to the study of Cochin Archaeology and Ethnography. Dr. Buchanan,

in his journey through Cochin in the early years of the last century, gathered and embodied in his itinerary some Jewish and other traditions and secured some valuable manuscripts, now deposited with the Cambridge University. As, during the major portion of the 19th century, the Cochin Diwans were mainly engaged in the task of laying the foundations of a well-ordered administrative system and the initiation and execution of various schemes of public improvement, antiquarian researches could from them receive but scant attention. When, however, Diwan Mr. Sankunni Menon, a man of culture with a taste for historical research, took up the reins of Government at a time when the Government of India had organised an Archaeological Department for Northern India (1862), he saw the need for exploring and preserving here as well the relics of the ancient past. For this purpose, he detailed a small staff who copied down in Malayalam many of the Vatteluttu, Tamil and Malayalam inscriptions in the State. However imperfect this preliminary work might appear in the light of subsequent achievements, nevertheless, they form interesting reading, being also the first official efforts in archaeological research in Southern India, where the Provincial Archaeological Surveys for the Madras and Bombay Presidencies came into working order only some years after, somewhere about 1874. Another piece of service which this cultured and talented Diwan did for the cause of research was to make suitable arrangements for the preservation of the State records in the *Eduvaippu* at Trippunittura. He ordered the transfer of the records scattered in the palaces at Mattancheri, Trippunittura, Trichur and other places to the *Eduvaippu*. The cadjan records from 1818 to about 1857 were directed to be copied, as also the *Theettoorams* or royal writs issued during these and previous years. According to these directions, the documents for about 14 years from 1818, and a good number of *Theettoorams* were transcribed before he retired, and the work was continued by his successor, so that, by the time of the reign of His Highness the Ex-Maharaja, all the writs issued prior to 1849 had been transcribed. Mr. T. Govinda Menon, the next Diwan (1879-89), also took some interest in antiquarian researches. Under him there was developed a small library of books of antiquarian interest, the beginnings of which had been laid by his illustrious

predecessor. It was during his Diwanship that Mr. R. Sewell of the Madras Civil Service compiled his monumental work '*the list of Antiquarian Remains in the Madras Presidency.*' The materials for the chapter relating to Cochin were furnished from the State.

2. ARCHAEOLOGICAL RESEARCHES UNDER H. H. THE
EX-MAHARAJA.

42. The accession of His Highness Sir Sri Rama Varma, G. C. S. I., G. C. I. E., the Ex-Maharaja (1895—1914), infused a new vigour into this department of the administration. One of the early attempts was directed towards the better protection of the ancient buildings of the State, especially of temples and palaces. From 1858 onwards till 1891, all structural alterations, repairs and the maintenance of such edifices were being supervised by a *Maramath Vicharippukaran* or Superintendent. In 1891, the post of *Vicharippukaran* was abolished and a *Parisodhakan* or Supervisor was appointed in his place. He had to be consulted in regard to the preparation of plans and estimates for the construction of and material alterations in pagodas and palaces particularly. The *Parisodhakan* who is now attached to the D. P. W. is still exercising as of old his functions, as defined also in the Public Works Code issued about the same time, and he has even now to certify that repairs, additions and alterations have been carried out in conformity with sastric principles.

43. One of the earliest acts of the late Mr. (later on Sir) P. Rajagopalachari, the first Diwan appointed by His Highness the Ex-Maharaja, was to make better arrangements for preserving the records in the archives of the State. With the direct assumption of the administration of Cochin by the Resident Colonel Munro, most of the records of the Huzur Cutcherry—till then kept in the *Eduvaippu* at Trippunittura—had been transferred to Ernakulam; but the cadjan records, which were the most valuable ones till the introduction of paper in official communications in 1857 and which were originally attached to the Huzur, were removed to the *Eduvaippu* when, in 1886, the construction of the present Huzur buildings was

decided upon. Thus the *Eduvaippu* contained records both of the State proper and of the Huzur. In November 1898, Mr. Rajagopalachari appointed a Committee of three officials to inspect the records in the Huzur Cutcherry and the *Eduvaippu* and to offer suggestions for improving the system of keeping the same. On receipt of their joint report, dated 15th June 1899, the Diwan decided to keep the *Eduvaippu* under a responsible officer and to take steps for selecting and preserving important records and destroy useless ones. For this purpose, he appointed, as Special Record Officer, Mr. K. Rama Varma Raja, B. A., of Cranganur, a research scholar who took considerable interest in antiquities; and he was given a small staff to assist him. The Diwan also ordered that all important papers selected from the *Eduvaippu* should be separated and kept in an office at Ernakulam to be styled the Central Record Office, directly under the Diwan. In the beginning of 1902, a Committee, consisting of Mr. C. Achyuta Menon, B. A., the Secretary to the Diwan, Mr. V. K. Raman Menon, B. A., the Special Revenue Officer, and Mr. Raja, the Special Record Officer, was constituted to examine the lists prepared by the latter. The Committee continued to hold its sittings till about the end of 1905, and went through the lists and recommended the proper methods to be adopted as to the preservation, destruction and printing of documents. The Special Record Officer continued his selection work according to the Diwan's directions. By the beginning of 1902, he had already transferred to the Huzur all the Diary Books of the Diwans, containing office copies of letters and orders from 1818. In May 1904, he submitted a note to the Diwan offering suggestions as to the printing of important records selected by him. By the end of 1904, he was put in sole charge of the *Eduvaippu* on the retirement of the *Vicharippukaran* who was till then in charge of a portion of the records. His work, however, could not progress much, as he had other pressing work to attend to. Diwan Mr. (Now Sir) A. R. Banerji was not satisfied with the progress in the sorting of records. He directed all records, selected or not, to be transferred immediately to the Huzur Record Room at Ernakulam, which was accordingly done. To attend to the further sorting and selection of the documents received in the Huzur, two Special

Record Officers were appointed. The selection work was to be carried out on the lines laid down by the Committee. In the course of the preparation of destruction lists, a list of special records to be permanently preserved as valuable on account of their historical interest was to be prepared. As soon as 100 of these were ready, they were to be got printed or bound as the case might be. Meanwhile, the congestion in the Huzur records necessitated a transfer to a Central Record Room all papers considered worthy of retention. This led to the formation of the Central Records of the State in 1909 on the lines laid down by Mr. Rajagopalachari in 1901.

44. The attention of the Government in regard to the larger problem of conservation and exploration of antiquarian relics was drawn by the Imperial Government in 1901, when they invited for this purpose the co-operation of the State and offered expert advice and financial assistance, if necessary. This invitation met with a ready response from the Darbar. In September 1902, general instructions were issued to the Revenue and Forest Departments regarding the preservation of important monuments within their jurisdictions. Printed lists with particulars as to their description, existing condition, etc., were issued to them. Later on, the Diwan Peishkar, the Chief Engineer and the Conservator of Forests were directed to submit annual returns as to their condition and also about fresh finds, to facilitate the taking of steps for their maintenance, and the Chief Engineer was entrusted with the duty of protecting buildings of historical and archaeological interest, including ruins of all kinds and mounds known or likely to contain ruins. In connection with the exploration and preservation of antiquarian relics, certain provisions have been incorporated in the *Public Works Code* and the *Land Revenue Manual* which are still in force. At the same time, two of the learned Pandits in the State were sent on tour for the collection of Sanskrit and Malayalam manuscripts, and these have made useful additions to the *Grandhas* originally kept in the *Eduvaippu*, but subsequently transferred to the charge of the Sanskrit College Committee, Trippunittura. Some of the

Exploration and
Conservation of Anti-
quities.

Malayalam works, including 18 *Champus*, which were in the *Eduvaippu* were also ordered to be printed and published. The Malayalam Improvement Committee has already brought out some of these with informing introductions.

3. EARLY HISTORY OF ETHNOGRAPHICAL RESEARCHES.

45. As noticed before, some ethnographical work was done by individual scholars like Mr. Moens, Dr. Buchanan and others. The vast amount of ethnographical materials gathered from their works and other publications and by personal observations were laid under contribution by the Superintendents of Census Operations in their papers on Castes and Tribes and Religions of the people. The Census Report of 1891 by Mr. C. Achyuta Menon is a pioneer attempt in this direction, and thus deserves to be ranked high among contributions on the subject.

4. HISTORY OF ARCHAEOLOGICAL AND ETHNOGRAPHICAL RESEARCHES.

46. The late Mr. M. Sankara Menon in his Census Report for 1901 has collected and presented to us in his inimitable way an enormous mass of ethnological information, and his exhaustive researches based on the same are of invaluable help alike to the student of Ethnography and of comparative Religion and Philosophy. The Census Reports of 1911 and the *Cochin State Manual* by Mr. C. Achyuta Menon (1912) contain further chapters of interest on the customs, manners, traditions and beliefs of the various sections of the Cochin population.

47. Systematic researches into the anthropology of Cochin in line with those of Mysore, Travancore and the rest of India began in 1902, when the Darbar appointed Rao Bahadur L. K. Anantakrishna Ayyar as Superintendent of the Survey without prejudice to his other duties. He, like the Superintendents of Travancore and Mysore, furnished Mr. E. Thurston of the Madras Government Museum, the officer in charge of the Survey of Southern India, all necessary information regarding tribes and castes in Cochin. Up to the end of 1907, he had prepared 12 monographs. In July 1907, he was asked by the Diwan to revise them as well as others in various stages of

preparation with a view to consolidate them for publication. For this purpose and for speeding up the rate at which ethnographical researches were pushed on, Mr. Anantakrishna Ayyar was made a full-time officer. By 1910, the major portion of his allotted work was completed and, the necessity of a full-timed officer having ceased, he was reverted to his then permanent appointment of Deputy Inspector of Schools, and ordered to attend to his ethnographical work without prejudice to his own duties.

48. During the first decade of His Highness' reign, the work of exploration and preservation of archaeological materials and the conduct of antiquarian researches was left in the hands of different agencies. The preservation of inscriptions and other relics of archaeological interest within the jurisdiction of the Land Revenue Department was entrusted to the Revenue Officers, while the care of those in Forest areas was left in the hands of the Conservator of Forests. For the conservation of ancient buildings, the Chief Engineer was as before responsible. The important State records were kept in the charge of the Central Record Officer, who worked under the Secretary to the Diwan. The manuscripts in the Palace Grandha Library, preserved in the *Eduvaippu*, were, after the establishment of Sri Rama Varma Sanskrit College, entrusted to the Sanskrit College Committee, the Principal being the *ex-officio* Curator. The archaeological materials removed to the State Museum were in the custody of its Curator. This state of things continued till the creation of an Archaeological Department in 1924.

(1) THE STATE MUSEUM.

49. It was with a view to safeguard the movable antiquities of the State from ruin and to exhibit them as far as possible, to the best advantage and amidst their natural and congenial surroundings that a State Museum was opened in 1912. At first, as is the case elsewhere, attention was primarily devoted to the collection of materials. The archaeological and ethnographical sections, which were the most prominent of the few sections even when the Museum was located in the Diwan's residence at Ernakulam, were considerably developed when greater accommodation was made available by the transfer of

the Museum to Trichur and an officer trained in modern methods of research was appointed as Curator. Mr. L. K. Ananta-krishna Ayyar set himself to the work of increasing the archaeological and ethnographical specimens. The archaeological and ethnographical sections were enlarged so as to make them as fully representative of Cochin antiquities as was possible.

50. The numismatic section was added in 1914, a beginning having been made with the coins transferred from Sirkar treasuries. Steps have been taken to make these materials useful for research purposes as well as for the public. As a preliminary measure, a classification of the exhibits on scientific lines has been made and a catalogue compiled and printed. It was while the Museum was passing from the purely exploratory to the educative phase, that the present Honorary Superintendent, Rao Sahib K. Kochugovinda Marar, took charge. The system of giving demonstrations to batches of students, introduced by him, is attended with a good measure of success.

(2) THE GRANDHA LIBRARY.

51. The Palace manuscripts kept in the *Eduvaippu* were transferred to the control of the Sanskrit College Committee, Trippunittura. Several important additions have been made, including *grandhavaris*, and new purchases of important Sanskrit and Malayalam works published in and outside the State. A copying establishment to transcribe the manuscripts has been created, and the work is proceeding apace. As a first step towards further researches, the work of preparing a Descriptive Catalogue of Manuscripts, chiefly on the model of those issued by important Libraries elsewhere, has been taken up in right earnest and is nearing completion. Many important works are housed here. Sets of the so-called Bhasa works are preserved here, so also other rare works.

(3) THE CENTRAL RECORDS.

52. Early in 1914, orders were issued for the further arrangement and the translation and printing of some of the old and important records of the State. Mr. M. Sankara Menon, the Special Officer for the compilation of the Land Revenue

and Village Officer's Manuals, was directed to attend to this work, after the completion of his special work. After the printing of the Settlement papers, he got printed important records relating to the boundary disputes between Cochin and the Paramount Power and blue-books relating to the important Devaswam cases. The *State Grandhavari*, the original of which was obtained from the *Eduvaippu*, was translated and published by him with an introduction and a chronological list of the kings of Cochin known so far. After him, Special Officers were appointed from time to time to attend to the work of the Central Records; but, due to the frequent change of personnel, owing to exigencies of service, much work could not be done. Consequently, Mr. C. Sankunni Menon was appointed as Central Records Superintendent, and instructions and prescribed forms were given him for indexing the important records. The Portuguese, Dutch and Persian records that remained to be translated were got translated by competent scholars. All the royal writs from 1859 to 1892 were also copied in bound books. So too, the copying of deeds and other documents surrendering properties to the Sirkar and the Devaswams, dating from as far back as 1414 to 1855, has been finished. The listing of undeciphered records is nearing completion. Some more Malayalam records of a later date have to be transcribed. Various records in Hindustani, Mahratti, Gujarati, Tamil, Canarese, Vattezhuttu and Kolezhuttu, yet remain to be deciphered and translated. The printing of selected papers and the selection of fresh papers for the same form other important items of work which would engage the attention of the Government in due time.

(4) ARCHAEOLOGY PROPER AND ETHNOGRAPHY.

53. With a view to bestow greater attention on the preservation of inscriptions in the State, orders were issued in August 1922, for a resurvey of all the inscriptions, a standing list of which was got compiled before December 1923. The Diwan Peishkar was again required to issue instructions to see that the inscriptions were preserved well. To this end every Tahsildar was directed to submit annually a report by the 15th of Chingam about their condition after personal inspection. The information presented in the Diwan Peishkar's report

about these records, based as it was on materials supplied by the Village Officers, was far from complete. Yet it showed the immense scope for an archaeological survey of the State and the need for finishing it soon. Government, therefore, considered that the work of archaeological researches, till then done desultorily, should be seriously taken up and completed. For this purpose, in October 1924, Mr. K. Rama Pisharodi, M. A., Principal of the Sanskrit College, Trippunittura, was appointed as Government Archaeologist with instructions to attend to archaeological work in addition to his own duties. The Diwan Peishkar and the Devaswam Superintendent were ordered to issue directions to their subordinates to render him all reasonable help in the collection of information and the prosecution of researches. Though appointed as Government Archaeologist, he did not leave out of consideration the regions of anthropology and religion. While ethnographic work as such, undertaken by Rao Bahadur Mr. L. K. Anantakrishna Ayyar during His Highness' reign, has been embodied in his sumptuous volumes on the Anthropology of the Syrian Christians and the third volume of the Cochin Tribes and Castes.

54. In 1924 and 1925, Mr. Pisharodi visited about 23 places and examined several historical sites and buildings, among which the sites of the palaces at Kurikkad and Puṭiyēṭam and the Dutch Palace at Cochin may be mentioned as the most prominent. He copied some inscriptions, scattered in the temples and churches and written in different languages, including Syriac and Tamil. In the course of his tours, he also made a study of the architecture and sculpture of the temples and churches and examined a number of manuscripts in private family libraries at Irinjalakkuda and in the Vadakke Madham at Trichur. He studied also some of the ancient types of ornaments, preserved in ancient, aristocratic families, besides those kept in the Museum. Folklore and traditions did not escape his notice.

55. Mr. K. Rama Pisharodi continued to be the Government Archaeologist for about a year and a half more, from August 1925 to February 1927.

56. To achieve further progress in this important branch of work, the post of Government Archaeologist was made full time

in February 1927, and Mr. P. Anujan Achan, the present officer, was appointed to the post. During his tenure of office, he revisited some of the places and sites examined by Mr. Pisharodi. He paid visits to some other places including Chenamangalam and the villages lying along the Travancore Lines. He examined over 36 sites and monuments of interest, including Cheraman Paramba, some caves at Kakkad and Porkkalam, once explored by Mr. L. K. Anantakrishna Ayyar and registered by the Public Works Department Officers. He recopied the inscriptions at Urakam and secured fresh epigraphs, in different languages including Portuguese, from Trichur, Pullūt and other places, three of which have been edited and published. He examined the coins in the Devaswam Office at Trippunittura, and studied the mural paintings in the Mattancheri Dutch Palace and the Vadakkunnathan Temple at Trichur. A monograph on 'The Mural Paintings in the Cochin State' is being got ready by the Archaeological Department. The sculptural designs and images in several temples and palaces have been examined, and notices of carvings in wood and stone and of images have been included in the Report for 1926—27. Leaflets in Malayalam and English on subjects of archaeological interest were published in the Gazette. Prominent among these is one entitled 'Archaeology', intended to educate the public as to the need for preserving archaeological materials.

57. The work of conservation too continued to receive the attention of the Department of Archaeology. With the object of giving the Government powers for controlling excavations, traffic in antiquities, and for the better preservation, protection and acquisition of ancient monuments of archaeological and historical interest, a Bill called 'The Ancient Monuments Preservation Bill' was introduced in the Council by the Government, and passed by it. The sites of Cheraman Paramba, the Travancore Lines at Krishnankotta, and some of the caves at Porkkalam and Kunnankulam, which were threatened with damage, were conserved. Petty construction and repair of some of the monuments was also undertaken, chief among which is that of the Kakkad Palace. Among other things, the damaged inscription of Goda Ravi Varma at Trippunittura, a broken image of Vishnu

from Tazhakkat, a number of cannon balls from the sides of the Travancore Lines, a soak-well from Tiruvanchikulam, burial remains excavated from dolmens, etc., have been removed for preservation in the Museum, with a view to start an Archaeological Museum. Permanent photographic records of these as well as of a few inscriptions and of some temples and historical sites have also been obtained. Small scale excavation of caves and dolmens was also carried on by the department.

58. The expenditure of the Department which was only Rs. 557 in 1924-5 rose to Rs. 1,035 in 1926-7. At the end of the next financial year, it stood at Rs. 2,981. The allotment sanctioned for the Department in 1929-30 is Rs. 4,300.

(5) THE RAMA VARMA RESEARCH INSTITUTE.

59. For the purpose of affording facilities for researches in the antiquities of Cochin, Government appointed a Committee early in 1925 to draw up a scheme for organising a Research Institute. The scheme was sanctioned and the rules and by-laws of the Institute were approved by the Darbar, and published in the Gazette in July 1927. The Institute, called after His Highness, is managed by a semi-official body of five members interested in antiquarian researches and appointed by the Government, the State Archaeologist being its Secretary. The Institute is to collect books, journals, manuscripts, etc., with a view to form a well-equipped research Library. Access is to be given to the Institute to approved research scholars who can make use of the Library. It is to publish a bulletin dealing with the working of the Institute and the results of research work, here and elsewhere, on topics connected with Kerala in general and Cochin in particular. Unpublished manuscripts bearing on the history of South India in general and of Kerala in particular, whether in Sanskrit or Malayalam, are proposed to be published. The Institute Library now contains over 500 important works. Its first bulletin has been well received by competent scholars in India and elsewhere. An annual recurring grant of Rs. 2,000 has been sanctioned for carrying on its work which is over and above the grant for the Archaeological Department.

60. From what has been said above, it will be sufficiently clear that considerable progress has been achieved in the fields of Archaeology, Ethnography and Comparative Religion. The Department is in its initial stages; yet it is encouraging to note that the researches so far conducted have earned the appreciation of the intelligent public and elicited the favourable opinion of even distinguished scholars of international reputation. In spite of the relentless ravages of time, the materials yet available for collection, investigation and preservation are many and varied. The State has had a hoary and glorious past, and it is the sacred duty of all to try to preserve the valuable relics of ancient days.



26. THE MUSEUM AND THE ZOO.

(By Rao Sahib K. KOCHUGOVINDA MARAR, Superintendent of
the Museum and the Zoo)

The idea of establishing a Museum and Zoological Garden in the State originated with that versatile officer of the State, Diwan Peishkar Sankariah, whose memory is still cherished by the people for the many works of public utility initiated by him. It was in the year 1885 that he took up an extensive area of waste land in Viyyūr, on the eastern side of the Shoranur Road, about a mile and a half from the northern limits of the town of Trichur, and planted it up with jack, mango, and other useful trees. What Mr. Sankariah thought of this site and how he had proposed to improve it are set forth in the following extract from a letter of his to the Diwan:— “The natural attractions of the site and the surrounding scenery have always been appreciated by the public and illustrious visitors; and as trees take time to grow, under whose shelter only a zoological collection can thrive, I seek only steady progress.”

2. The park was named after the village in which it was situated and, during Mr. Sankariah's time, no effort was spared, consistently with the resources of the State, to make the place attractive and interesting. Later, a beautiful building and an outhouse or office attached to it were put up, and in them were housed a few art collections, as also various agricultural and industrial products of the State, thus forming the nucleus of a Public Park and State Museum. Subsequently, additional buildings were constructed to house a few zoological specimens such as stags, spotted deer, monkeys, tigers, panthers, and wild boars. The annual expenditure of the Park, the Museum and the Zoo at first was very small, although in the Park was held, during Mr. Sankariah's time, exhibitions of agricultural and industrial products almost

Designation of the
Museum grounds and
construction of build-
ings.

every year. After Mr. Sankariah's retirement from the State service, the institution began to languish and to decay.

3. In 1898, Mr. (afterwards Sir) P. Rajagopalachariar, the then Diwan, was so struck with its deplorable condition that he proposed its abolition altogether on the grounds of (1) the impossibility of keeping it in order and (2) of its distance from the Trichur town, which prevented its free use by the general public. The institution having been established in commemoration of an important event, it was thought proper to consult the British Resident before taking the extreme step of abolishing it. The Resident replied to the Diwan's letter as follows:—

"I think I have already expressed to you my opinion that keeping up the Park is a vain waste of money. I can think of nothing more useless than that Park. It is too far away from Trichur to be of any use at all to the Trichur people, and I can state from my knowledge that it is hardly visited * * * * I do not think that there is the least fear that the abolition of the Park is likely to create any misapprehension." The Park was accordingly abolished, and the animals remaining in it were sent to the Madras People's Park.

4. The park remained in an abandoned condition until the period of the Diwanship of Sir A. R. Banerji, when the Central Jail at Ernakulam was shifted to it for the sake of the health of the prisoners.

5. No attempt was made to resuscitate the Museum for some 14 years thereafter, *i. e.*, until August 1912, when, the then acting Diwan, Mr. K. Narayana Marar, performed the opening ceremony, in a small building in the Krishna Vilas Palace, Ernakulam, of one as a temporary measure. It comprised the following sections:— (1) Zoological and Botanical, (2) Natural History, (3) Archaeological, (4) Arts, which included special exhibits under Industries.

The management of the reconstituted Museum was vested in a board consisting of six official and non-official members, with

the Director of Education, as President. The Botany Assistant of the College was the Curator in charge, *ex-officio*. In 1913, the post of a full-timed Curator was sanctioned, and Mr. (now Rao Bahadur) L. K. Anantakrishna Ayyar, B. A., L. T., who was a Deputy Inspector of Schools and officer in charge of the Ethnographical Survey in the State, was appointed to it. The board of management was abolished and, in its stead, a board of advisors was created to visit the Museum and to suggest measures for its improvement after frequent inspections,

6. From the Krishna Vilas Palace, and after a temporary location in a private building, the Museum was transferred to the front portion of the Ernakulam Town Council Office building on the foreshore. In May 1914, due to want of space as well as the humidity of the Ernakulam climate which was not deemed conducive to the safe preservation of the Zoological and other specimens, the Museum was ordered to be shifted to

Early struggle for a habitation and final discovery of a resting place.

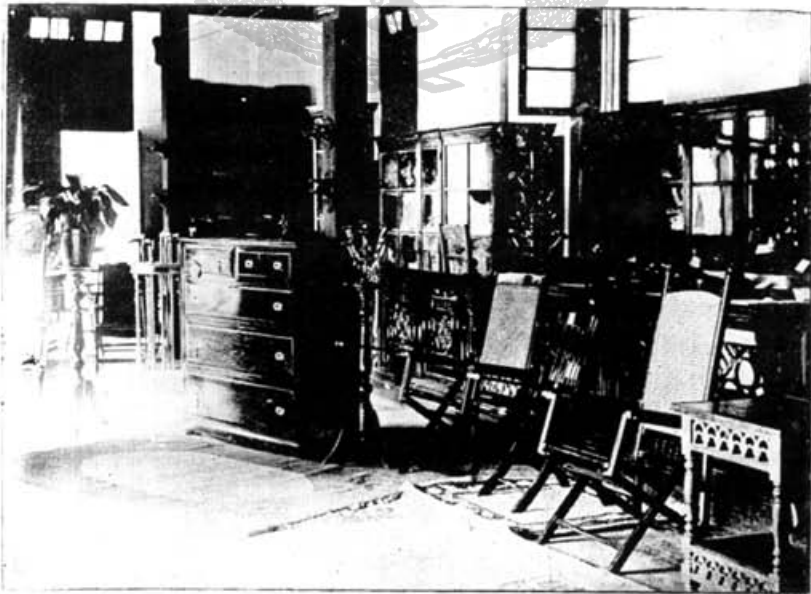
Trichur to its present habitation, which then formed the offices of the Superintendent of Police and of Survey. The place was selected by the Diwan Mr. (now Sir) J. W. Bhore, I. C. S., and the building with its extensive compound was found admirably suited to the purpose of the Museum. It is said that the huge mango trees standing in the compound were first planted by command of His Highness Sakthan Tampuran, and the place was then known as "Lalbag Toppu"

7. Subsequent to the removal of the Museum to Trichur, the main building underwent great alterations, additions and improvements. A garden was properly laid out and several specimens of valuable forest trees were planted. All these works were done under the advice and personal direction of the Diwan, Sir Bhore. Specimens for the Museum came from His Highness the Maharaja of Cochin; Sir A. R. Banerji; the Cochin Forest Department; the Agricultural Department; the State Geological Department; the Indian Museum, Calcutta; the Marine Biologist, Madras; Chank and Pearl Fisheries, Tuticorin; the Director of Botanical Survey of India, Calcutta;

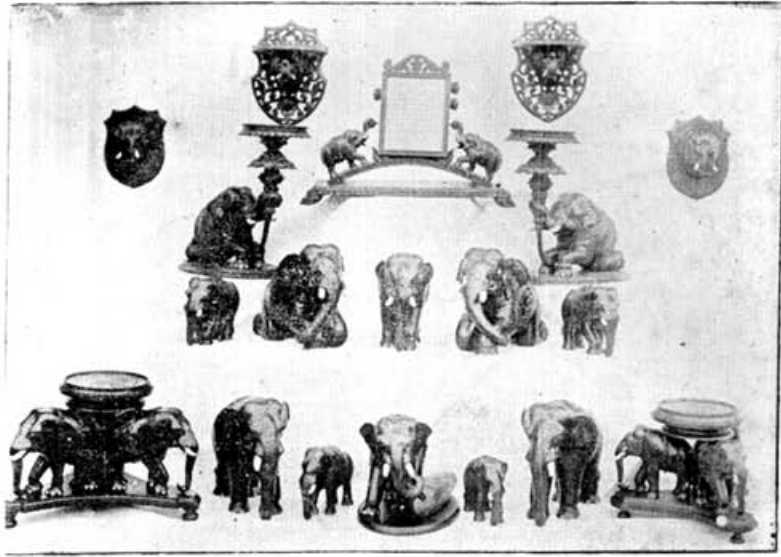
Enlargement of the Museum.



Entrance to the Museum.



Museum - Industrial Section.



Museum - Carving Section.



A House in the Zoo.

Pāthrakkalamara, Trippunittura; the Paliam, Chennamangalam; the State Ethnologist; the Lahore Museum; the Thirumala Devaswam, Cochin; and Mr. P. Krishna Menon, District Court Vakil, Ernakulam.

To these, additions were made gradually as circumstances permitted. The Museum now contains many interesting exhibits under various heads such as, Ethnology, Geology, Agriculture, Botany, Zoology, Anatomy, Ancient Arts and Industry, Archaeology, Numismatics and Forestry; and its collections of old bronze—images and lamps of high artistic value—are specially noteworthy. In the matter of securing, collecting and arranging exhibits, the help and advice rendered by Sir Bhore were invaluable. Every exhibit would seem to have received his personal attention and was assigned its proper place by him. A library consisting of rare and valuable books was also attached by him to the Museum, but most of the books collected have since been made over to the Rama Varma Research Institute.

8. The nucleus of a Zoo was formed in 1914 on the presentation by His Highness the Maharaja of a few animals that were kept in the Hill Palace. These comprised two samburs, five spotted deer, two wild boars, three rabbits, and two jungle squirrels. In addition to the above, there

The origin and development of the Zoo.

were also one python got from the Ernakulam College, and one panther presented by Avanapparambu Nambuthiripad. The construction of suitable animal houses in the Museum compound was completed in 1915. The Darbar's idea at the time was to restrict the collection of animals to the more important and distinctive representatives of the fauna of the State, and this idea has been realised to a considerable extent, since the Zoo is already stocked with specimens representative of almost all the important and interesting animals found in the State, both carnivorous and herbivorous. Among the former, special mention has to be made of a pair of magnificent Bengal tigers captured in an elephant pit in the State forest, some three years ago. The only specimens of exotic animals housed in the Zoo are a hyaena; a pair of elephant-tortoises (natives of the Galapagos islands, off the South American Coast), received by way of presentation, three lionesses

received from the Baroda Zoo, in exchange for a black panther, two lions—one purchased from the Bombay Zoo in the year 1099 (1924), to serve as a mate for the lionesses, and the other presented by the Manager of Karlekar's Circus. About the most interesting part of the Zoo is the Reptile Section which is generally regarded as one of the best in all India. Reptiles in which the State may be said to abound are fully represented here. A live king cobra or hamadrayad (*ophiophrys elaps*), measuring about fifteen feet in length, presented by His Highness Sir Sree Rama Varma, G. C. S. I., G. C. I. E., Ex-Maharaja of Cochin, is perhaps the most valuable and noteworthy exhibit in the Zoo. Few other Zoos in India can boast of such a specimen. A remarkable thing about this reptile is that its food consists of a large live rat snake given at intervals of a fortnight or three weeks, and the alacrity with which it pounces on its prey and swallows it is one of the sights which always attracts a huge crowd.

9. In June 1918, an Industrial section, illustrative of the various cottage industries of the State, was added to the Museum. It had for its object the development of the minor industries of the State by stimulating the production of articles and creating a demand for them by advertisement and sale to the visitors to the Museum. This section was sought to function in two ways: (1) by way of deposit system, under which makers were encouraged to deposit their goods in the Museum on commission sale, and (2) by the outright purchase of locally made articles from poor artisans who could not afford to deposit their wares for payment on sales. It was further provided that, in the case of poorer workmen, even advances should be made and adjusted towards the cost of finished articles. The selection and admission of articles into the Museum was first vested in a committee consisting of the Diwan, the Superintendent of Industries and the Curator of the Museum, the last named officer being primarily responsible for the working of the section. The new system worked from Mithunam 1093 to Kumbham 1094 (February 1919), but with the shirting of the head-quarters of the Diwan and the Superintendent of Industries to Ernakulam, the committee was abolished, the Curator and

Superintendent of Industries being held responsible for the purchase of the articles.

10. A foreign section to exhibit products manufactured outside the State was opened in 1919. This was done with the object of stimulating local talents to new enterprises. Leather goods from the West Coast Industrial Works, Ltd., Calicut, and brass wares from Mysore were the main articles introduced into this section. The manufacture of leather goods has of late developed enormously in the State and its development can directly be traced to the opening of this section.

11. The following are the chief cottage industries represented in the Museum:—

Cottage industries represented.	(1) Bell metal, (2) Brass wares, (3) Grass mats, (4) Wood carving, (5) Furniture, (6) Ivory, horn and sandal-wood carving, (7) Coir mats, (8) Leather ware, (9) Rattan goods, (10) Cutlery and (11) Textiles.
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Until very recently, the practice of skilled artisans had been to hawk about their wares in the streets, but the better class among them have of late taken to exhibiting select specimens of their handicraft in the Museum, as it presented opportunities for a wider appreciation of their work by the public. The object aimed at in establishing the section, viz., putting the artisans in touch with the outside world and creating a demand for their wares by advertisement and sale, is thus being gradually achieved. The large number of orders that are being received and executed through the Museum for coir goods, bell metal wares, rattan goods, grass mats, and carvings in wood, ivory, and sandal-wood, bear testimony to the increasing popularity of this section. At every exhibition held within the State and in important centres outside it, such as, Madras, Belgaum, Surat, Baroda, etc., in which the State had participated, the exhibits under the above heads have won gold medals. This circumstance affords further evidence of the intrinsic merit of the articles. With the proper training of our artisans and organisation of their work on co-operative basis, it would be safe to predict a bright future for most of the cottage industries of the State.

12. The Museum and the Zoo are rapidly growing in popularity, as is evidenced by the number of visitors they attract every year. From 30,724 in 1915, the visitors' number rose to 38,301, in 1920; to 66,131 in 1925, and to 1,70,102, in 1928.

Growth and popularity of the enlarged Museum.

13. As a medium of instruction, the Museum and the Zoo are being frequently resorted to by students of schools and colleges, accompanied by their masters or mistresses, within the State and outside it. The institution has in all ways justified its existence and its future development is intimately associated with the development of the State. The Government are pursuing a sympathetic but cautious policy in regard to it, and are doing everything necessary to ensure its steady progress on healthy lines. The premises of the Museum and the Zoo have of late been extended by the acquisition of nearly 2½ acres of land immediately to the east of the present compound. The new area has already been absorbed into the old, and its proper improvement is engaging the consideration of the authorities.

Educational value of the Museum.

14. The Museum and the Zoo are maintained at an annual cost of about Rs. 12,800.

Cost.

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27. SANSKRIT STUDIES.

(By Professor K. RAMA PISHARODY, M. A., L. T., late Principal of the Sanskrit College at Trippunittura and, at present, the Dean of the Faculty of Oriental Learning in the Annamalai University).

(i) INTRODUCTION.

1. This chapter may well be begun with an apt quotation from a speech of Sir Sivaswami Ayyar, that eminent jurist who adorned the High Court and then the Executive Council of Madras. "Though there are numerous Hindu principalities in India, there are few that can claim to be as well governed as the States of South India. It may be said with even greater justice that there are few Hindu Rulers who can claim to represent the orthodox ideal of the Hindu Sovereign so well as the Rulers of the chief States of South India. The Ruling Family of Cochin State in particular has maintained a tradition of Hindu culture and Sanskrit learning seldom found among Indian Princes in these days." The origin and development of Sanskrit studies in Cochin is a chapter interesting and important to the orientalist and to the historian of Indian culture. Unfortunately, it is a chapter neglected by both alike. It must indeed be a source of gratification to all Malayalies and especially to Cochinites, to know and feel that Cochin's share in Kerala's contribution to the building up of that wonderful edifice, briefly styled Sanskrit literature, is neither meagre nor negligible. Her court was the most ancient place of meeting of poets, scholars and philosophers, and her children were the gifted Prabhākara, and the brilliant Sankara. Regal was the patronage that her kings always lavished on such of her sons on whom the Muses smiled, and many indeed were their votaries who basked in the kingly munificence. For obvious reasons, it is not possible to write at length or consecutively this interesting and important chapter in the history of Indian culture. What is here attempted is only to succinctly present the subject under a few major heads.

FACILITIES FOR SANSKRIT STUDY.

2. It has already been stated that the contribution of Cochin to the development of Sanskrit literature is not mean nor

meagre. She has been able to make it solid because there were certain facilities, which she shared in common with the whole of Kerala, and which actively fostered the arts of peace and the intensive cultivation of those arts and sciences which intellect unaided can develop. The foremost amongst these facilities was the peculiar nature of the social organisation of the Malayalies with its Tarawad system. This system has always stood for supplying the necessities of life for every member of the family and placed him above the need for a scramble for bread. The rich land, the peculiar nature of the climate and of the family arrangement, the inherited cultural capacity and the free feeding houses, gave the intelligent the requisite leisure, if they were so minded, to turn to literature.

3. Again, Sanskrit learning was the only education—and it is as good as any other,—that anybody could then take to satisfy their intellectual hunger. And be it noted, this Sanskrit education could easily be had in their village home, and that practically free of all cost. That this was so is eloquently told by the fact that there is, generally speaking, no respectable tarawad house with any pretence to antiquity which does not possess a cadjan manuscript library which our modern children are reverentially looking up as an antique heir-loom to be respected but not used!

4. No less important was another factor which shaped our studies of old. The recreations, when not of a military character, were mainly intellectual, and the most important of these were theatrical representations and dramatic narrations conducted seasonally in the temples. These were originally, as they now mostly are, mainly Sanskritic, and a working knowledge of Sanskrit was thus a necessary equipment to every one who liked intellectual recreation. The nature and agreeableness of intellectual enjoyments, the great fascination which these entertainments exerted on the general people and the regular periodical enactments of the same in the village temple auditorium—these made Sanskrit study an inviting necessity. Also by the institution of Purana Bhaṭṭāṭiris who used to engage themselves in the daily recitals of the Puranas, the temple fostered the cultivation of Sanskrit learning. From the aforesaid causes, a

knowledge of Sanskrit was very common a generation ago, as much as English is to-day] Every man and woman in our land had till very recently just enough of Sanskrit to understand and appreciate a Sanskrit drama on our stage. This has been the reason why the torch of Sanskrit learning was always burning bright in our land.

5. The religion and religious atmosphere of the land was also equally conducive to the steady growth and development of Sanskrit literature. The origin and popularisation of Gurumāṭha under the brilliant lead of Prabhakara with its greater insistence on the orthodox ceremonies and rituals, the evolution and systematisation of the supersystem of philosophy, Advaita, by the revered Ādi Guru, Sri Sankara, and his numerous elegant *sthotras* in which found expression the raptures of a soul always steeped in the vision beatific, the founding of a number of Mathoms, exclusively devoted to the teaching and practise of the sacred religion and philosophy,—these contributed their definite quota to keep Vedic culture alive in our land. Add to these the hold that the Nambutiris always had over the land, the intensive cultivation they practised of the Vedic studies and the insistent orthodox performance of all religious rites and ceremonies; and it may without exaggeration be stated, the science and practice of religion and the whole religious atmosphere of the land were highly conducive to the continued development of all the Hindu arts and sciences, both practical and theoretical.

6. The same function was also discharged in a more intensive manner by the numerous and richly endowed Mathoms founded of old. There were a variety of Mathoms intended for the furtherance of the several branches of Sanskrit learning, secular and religious. These Mutts were all richly endowed, and they actively functioned in furthering the interests of Sanskrit learning, spiritual and temporal. To quote Mr. C. Achyuta Menon, "Two of the Trichur Mutts are under the management of Swamyars who claim their authority by sanyasic succession from the great Sankaracharya himself, while the third is ruled by a Vadhyar (preceptor) whose office is hereditary. Within living memory, several young men were receiving instruction there from great Pandits like that profound and

versatile scholar, Kuttallur Kunjunni Nambutiripad, among whose pupils are most of the elderly scholars of eminence now living, including His Highness the ex-Maharaja of Cochin. The Sabhāmathom at Chovannur was subsidised by the Zamorin as well as the Maharaja of Cochin and was managed by a succession of accomplished scholars, not the least among them is its present head, Mahamahopadhyaya Killimangalath Narayanan Nambutiripad. He and Ayya Sastrigal are the only surviving pupils of the best and one of the greatest scholars of Nārēri Mana. All the members of that family were for centuries great Sanskrit scholars, one or two in each generation being extraordinarily great. All of them were ready to impart knowledge to all who sought it, and further all their pupils were fed at the expense of the *mana*. The Udayathumgeswarath Panditā Sabha was, in spiritual and educational matters, under the management of a committee of scholars, while its temporal affairs were looked after by a committee consisting of the heads of four aristocratic Nayar families. A learned Brahmin was the head of both, and was called Paṭṭamandu Kōil, who was elected for five years."

7. And lastly, mention must also be made of certain families which, from times immemorial, exclusively devoted to the specialisation in one or other of the practical sastras. The Aṣṭa-Vaidyans for medicine and surgery, Pālūr Kaṇṇiyan for Astrology and Astronomy, the Kōkkara family for poison cure, the families of the traditional *Vaidikas* and *Tantrikas* and *Mantrikas*—these, and other families contributed in no small measure to the advancement of the various practical sastras. This they did not merely by the family contribution, but also by serving as a centre for specialisation in the particular subject to which students flocked from all quarters and where, thanks to the general bounteous nature of the Malayali, they obtained free board and lodging. Again, the custom, obtaining even now, in the aristocratic families of old, of appointing a distinguished scholar as the family preceptor for teaching Sanskrit not only to the members of the family but also to all and sundry who may come in for study, deserves more than a passing mention. Such families there have been many, and these were the most common and the most popular of the ancient day educational agencies of

our land. Add to this, the bounteous patronage that the kings and chiefs of the land lavished on great poets and scholars; and then it is no wonder that one finds Sanskrit learning in all its various aspects in Kerala an exceedingly congenial soil to flourish and bear fruit.

8. Enough has now been said to show that numerous facilities existed in this land for the free expansion and development of Sanskrit studies and culture. And quite in keeping with these very congenial conditions and the very liberal patronage of her princes and chiefs, Sanskrit Literature flourished in its manifold aspects, and it must be a source of gratification for the Malayalis to be able to point out that there are at least a couple of names in each branch of Sanskrit knowledge, whether it be practical or theoretical, religious or secular, who can hold their own against the All-India celebrities, poets and philosophers.

(ii) METHODS OF STUDY.

9. In the matter of secular education,—the method followed in religious instruction was more or less similar—three different and distinct stages may be noted which may roughly correspond to the primary, the secondary and the university courses. The first of these imparted education in reading, writing and arithmetic. The second or Kāvya-pāṭha aimed at, giving general literary education, Lokavyuṭpatti, which enabled the student to use his leisure to noble enjoyments. The higher sastra course was meant to give the student special and thorough study of one or more sastras.

10. The first of these was common enough everywhere till very recently and is still a valuable means of educating the rustic villagers of even the remote interior parts. The Āśan, the village school-master, was, to begin with, a jack of all trades, knowing something of everything. A veritable treasure-house of knowledge in the eyes of the rustic villagers, he was held in high esteem and respect by all in the neighbourhood. Though he is now looked upon as a tyrant, ignorant and bigoted, at least many of his predecessors never deserved such an estimate at our hand. He gave tuition practically free to all the village youngsters. From him they learned their alphabet

and reading and writing and the elements of arithmetic. There were then no fixed periods for admission, no fixed length for the courses, and no examinations. Boys and girls were welcome to the Pāṭhaśāla at all times of the year; and when they had learned the elements of knowledge fixed by the master, they were permitted to proceed to the next higher course. Efficiency and thoroughness formed the main goal aimed at, and the youngsters were given their own time to reach them. In the various stages, they all worked together, the seniors helping the juniors. Here, then, is something of the Dalton Plan, that is now coming into vogue. It appears to be an excellent system, very cheap, very efficient, and very beneficial; and the contempt that some moderners have for it is born of ignorance and misunderstanding.

11. In general outlines, the Kāvya-pāṭha, or what corresponds to the secondary course, is but the natural and legitimate second step after the Āsān's pīal school. As in the former case, here also we have the instance of an institution run by one man. One who has gone through a course of higher sastric study sets up a domestic school where he volunteers to offer instruction free or for a very nominal cost to all those who would seek his help. He generally teaches pure literature with as much of grammar and rhetoric as is required to understand and appreciate literature. Here also the students are never tied down to a routine system. The teacher puts the student in the way, leaving him to work out the lessons for himself but offering him, whenever necessary, help and guidance. As before, there is no time-limit and the bugbear of the examination is absent. Efficiency and thoroughness are the key-note of both teaching and study. When the teacher is convinced that the student has mastered enough of literature to give him a fairly good working knowledge of the language, and can understand and appreciate literary works, he directs him to stop the Kāvya lesson and to proceed if he likes to the study of the sastras.

12. The higher sastric course of study was also of the same kind. Eager, earnest students, flocked to well-known scholars. Here was a specialist in Nyāya, there another in Vyākaraṇa or Vedānta; and students made their choice of their

Guru, according to the subject in which they wished to specialise. The number of students that a professor had, generally depended upon his reputation for scholarship as also upon the convenience that the student could get in the matter of boarding and lodging. Tuition was everywhere absolutely free, and the only expenses that the student had to meet were his personal expenses. The length of the period of study depended to a certain extent upon the nature of the subject taken up, as also upon the cleverness and intelligence of the students themselves.

13. In both the Kavya and Sastra classes, teaching was never for more than two hours; and it was not a mere teaching business. The students were given great freedom of expression; originality of thought and reasoning were encouraged and appreciated. A slavish attitude was generally discouraged so that the classes were very lively. Another point that deserves mention is that the professors who, as somebody has happily described them, were 'Living Encyclopaedias' took care to prepare their lessons before they engaged the class, even though they had to teach the subject for the hundredth time. The method of teaching was such that curiosity and reason were aroused in the student.

14. It was not from tuition alone that the student got much of his knowledge, but also from 'Chinṭana or exposition'. A hackneyed Sanskrit *sloka* has the following: a quarter of the sum total of a man's, for the matter of that of a woman's as well, knowledge is acquired from his teacher, another quarter from his fellow-students, a third by his own exertion and the last from experience. After the day's work with the teacher was over, the students joined themselves into clusters of three or four, as the case might be. One of them would then begin to expound the portion for that day with all those details that the teacher had given. If he omitted anything, his friends supplied it. As he proceeded with the exposition, he was assailed with questions and doubts and objections. These he had to answer one after another, though, if he failed, his friends were ever ready to help him. A similar turn was given to every member in the group. When thus the whole lesson was threshed out, they were able to get a few distilled doubts and objections. Then the various groups exchanged their difficulties. Whatever

could not be solved by them, they took to their professor the next day.

15. Such discussions as these were good not only for the assimilation of matter, but they also served as powerful incentives for clear reasoning, for bright exposition, and for originality and independence. When any original or substantive contribution was made by any student, that was gladly accepted, recorded and handed down in his name to succeeding generations of scholars. It was in these expositions, when the student had to defeat his opponent in disputation or maintain his ground, that he got the opportunity to establish his reputation. This process of common exposition and discussion was the most outstanding feature of our ancient system of teaching.

16. When the subject of specialisation was fully taught and the student showed his complete mastery of the subject, the professor advised him to stop his studies. Even here it was left to him to stop or to continue. It deserves to be pointed out here that the professor taught not so many text books but the subject. So thoroughly was the subject taught in all its manifold aspects and details and from all conceivable points of view that the student who had been at any pains during the course would find that he could easily unlock the treasures, if any, which lay hid in any book on that subject. Unlike amongst us now, the longer the period of specialisation, the greater was the honour; for with those students it meant greater efficiency and thoroughness; with us now, however, it is the hall-mark of examination alone that generally counts.

17. It has already been mentioned that examination, which appear to be almost the soul of the modern system of education was a procedure unknown to our ancient teachers. There was, however, amongst them current a very open system of proficiency test, known as *Sadas*, which literally means only an assembly. The specialists all assemble together with the professor or some distinguished scholar as the President to regulate discussion and judge the merit of the candidates. The aspirant for fame and honour steps upon the platform and begins to expound the text announced. During his exposition, he is literally harassed by every one present, except the President, with questions and doubts and objections from every conceivable

point of view. It is a very hard task for him, and his success depends upon his ability to answer his opponents and maintain his position. In matters of doubt, the President's opinion is final. The nature of the ordeal cannot be adequately described; it is a fiery test of proficiency and it is only rarely that an expounder is able to silence all his opponents on all points.

18. Such open tests of sastraic proficiency were greatly encouraged till very recently and even now something of its semblance can be seen. The lords and nobles of our land used to annually convene such assemblies when scholars from far and near came and took part in the competition for sastraic proficiency. He who was able to maintain his position successfully got the first prize and others according to the standard of merits they had shown. To have taken part in such an assembly, to have scored at least one prize from such an assembly was the greatest honour that a pandit ever aspired to have.

19. This was our ancient method of testing scholarship. It tested not merely the candidate's knowledge, but also his power of clear exposition. It was not a pleasant, silent affair, but a never failing test of matter, method, and manner. It was just and hence, probably, a merciless evaluation of the actual worth and value of the scholarship of a sastra student.

20. In this connection, it is worth while to point out that in our old system, study and teaching were not completely divorced, as is now the case. In *Chintana*, in *Sadas*, the student had the opportunity to know the fundamentals of the art of teaching. A still more valuable opportunity for gradation teaching he got, when he was deputed to teach his juniors. Thus study and practice in teaching went hand in hand; the student had no need to go into a training college to qualify himself professionally. By the time the student had finished his course of study, he became a qualified teacher as well.

21. It has already been hinted how centres of learning grew up in our land. When a particular scholar became well-known in a particular subject, he was generally able to gather round him a number of students. The learned professor himself taught the senior students and these in their turn the

juniors. If it so happened that the home of the professor was situated in an easily accessible centre, offering facilities for study a great number of students flocked to him. Such a place then became a centre of learning. In his largeness of heart the Guru would even give free boarding and lodging to the more deserving amongst his students. When a reputed scholar found it impossible to command for himself the requisite material means, he was generally the paid guest of some of the local landlords. Supreme goodwill, earnestness and co-operation, exuberant freedom, originality and independence, mutual love, respect and reverence—these were the characteristic features of our temples of learning. There never was any hard and fast rule; the so-called discipline and its terrors were things unknown to our fathers; but in their place stood enshrined reverence and respect for the Guru and sympathy and love for the Sishya. The contrast between the natural simplicity of the ancient type of schools and the exceeding artificiality of the modern ones is so very striking that one who is familiar with the ancient institutions may be excused, if he casts a longing look to that happy past.

22. This explains well the fact that our fore-fathers never looked upon teaching as a means of livelihood; with them it never was a profession. They alone became teachers whose means allowed them to have learned leisure. Such as had to earn their daily bread never set themselves up as teachers; if a poor student however was very much moved towards his studies, then he fell upon the charity of other people and indeed there were many to help him. As a rule, then, teaching was the profession of the well-to-do, and there was no selling and buying of knowledge, much less the degree. The learned always seemed to be moved by a sense of moral obligation to impart freely what they themselves had freely received.

23. In concluding this section it may well be pointed out what the attitude of our fore-fathers was towards education. From the wide prevalence of village schools, it may readily be concluded that they looked upon elementary education to be not merely a desirable qualification but a positive necessity. It was not considered to be the function of the Government to supply this; it was purely a people's concern. Kavya education was

treated as a desirable qualification, but it was not in every village that one could find a Kavya class. This and the higher sastra course were ordinarily left to the munificence of princes and landlords. The function of the State was only to honour and respect the learned and encourage them in their self-imposed avocation of *Noblesse Oblige*.

(iii) GROWTH AND SLIGHT DECLINE.

24. In the opening centuries of the Christian era, the various system of Hindu and Budhistic philosophies were flourishing at the religious head-quarters of the Imperial Perumal at Guṇavāyil-Kōṭṭam, near Thiruvanchikulam. If any credence can be attached to the traditions available, the earliest scholar that we meet with in our land is the well-known Vararuchi, the famous astronomer to whom is ascribed the authorship of 'Vākyom'. The traditions also identify him with the Grammarian Vararuchi, as is clear from the tales clustering round 'Parachchi-petta-Pantirukulam' that is, the twelve children born of a Paraya woman. If this identification is acceptable, it is but reasonable to assume that he must have lived in the first half of the first millennium of the Christian era, *i. e.*, before that religious cataclysm, the memory of which a kind tradition has preserved for us in the cryptogram, the Kali-vāchaka, 'Chittācalanam' and which led to the migration of the learned members of the Panniyur Gramam from their original seat into the mid-Kerala. Vararuchi is, perhaps, the only author that stands out pre-eminent during the decadent days of the imperial sovereignty of the Perumals. In the period following, there was ushered in an intensive revival of sastraic study directed mainly to suppress Buddhism. One result of this had been the coming in of half a dozen distinguished Mimamsa Scholars belonging to the Bhatta School, the opening of a school of Mimamsa study in the land, and the discovery, as it may be termed, of the brilliant genius of Prabhakara who evolved a new school of Mimamsa philosophy, known as the Guru Maṭa, and founded the Udaya-tungesvaram Pandita Sabha at Kumbalam. The sastraic college long continued to cherish with paternal care the scholarly traditions of its eminent founder.

25. The advent of this masterly genius marks the first definite stage in the revival of Sanskrit studies which the opening

years of the 8th century witnessed. The imperial sovereigns or, as some would have it, the imperial overlords, who were themselves distinguished poets or scholars or dramatists, lent their liberal patronage to the continued progress of this revival. The earliest of the Kulasekharas lavished wealth on Prabhakara; the royal devotee-king, Kulasekhara, the author of *Mukundamala*, drew unto his court at Cranganur the poetic genius of the land. Not long after he was followed on the imperial gadi by the distinguished Rama Varma Kulasekhara, the author of *Dhananjaya* and *Samvarana*. And the close of the century again witnessed still another royal dramatist, Rajasekhara Perumal, the worthy contemporary of Sri Sankara and the reputed author of three dramas. The succession of a number of Perumals who showed such partiality for literature, served as a potent factor in keeping up Sanskrit study in the land in its exuberant brilliance throughout the whole century. It is needless to say that it reached its culmination in the production of that great extraordinary genius Sri Sankara, the seer of divine wisdom. Other distinguished luminaries in this period were Somagiri, a great spiritual leader, Līlāsuka, the author of the very popular *Sri-Krishna-Karnamritam*, Vāsudēva Bhaṭṭaṭīri, the earliest extant poet of Yamaka fame, Lakshmi Das, the premier Sandesa poet of Kerala and last but not least, the Nambutiri Brahmin from Parameswara Mangalam, the greatest art-critic of the day.

26. Sri Sankara and his four eminent disciples who ascended the spiritual gadi in the four mutts of Trichur must necessarily have influenced the development of Sanskrit study in the land, but we have so far no authentic information for the centuries following the ninth. The close of the twelfth century, however, bring out two brilliant figures. Of these, the more important is Govinda Bhaṭṭaṭīri, the Prince of Kerala astrologers, more popularly known as Talakulath Bhaṭṭaṭīri, who lived towards the latter part of the twelfth and the beginning of the thirteenth centuries; the other Sanskritist of the period is Maḷamangalam Nambutiri, the great poet-astronomer ritualist. The latter half of the fifteenth century again brings Cochin to literary and sastraic prominence. The king who guided the destinies of Cochin at the time was Rama Varma, a distinguished

warrior and statesman and a liberal patron of letters. Among the literary gems whom he attracted to his court was Bāla-kavi, the author of the two dramas *Retna Ketudayam* and *Rama Varma Vilasam*. Thanks to the liberal patronage of the king, the literary revival soon metamorphosed itself into a sastraic revival. The famous Paiyyūr Baṭṭa Mana near Kunnamkulam which traces its descent from Maṇḍanamisra, the later Sureswaracharya, the first president of Thekke Maṭhom at Trichur, now emerges into the lime-light of scholarly eminence. The family produced more than a dozen scholars, all distinguished Mimamsakas, worthy of their original progenitor. The more well-known amongst them are Rishi and his brothers Sankara and Bhavadasa and the former's son Parameswara, also known as Mimamsa Chakravarti, and his eight brothers including Narayana and Vasudeva, and his cousin Vishnu. It was from the aforesaid Parameswara Bhaṭṭaṭiri that Uḍḍaṇḍa Sastri courted a certificate for his *Mallika-Marutam*. They have enriched the sastras by a number of original productions. Their nephew and, according to them, the least of the fold, was the famous Mēppaṭhūr Narayana Bhaṭṭaṭiri the Bakta, poet and grammarian and famous as the author of *Narayaneeyam*. The latter half of the sixteenth century, *i. e.*, the period of Bhaṭṭaṭiri was naturally rich in literary and sastraic activities, and one other prominent figure was Vedantacharya, the distinguished portege of Ravi Varma and Veera Kerala Varma who graced the throne from 1565—1603—1615. It will thus be seen that the torch of learning lit under the happy augury of King Rama Varma somewhere about the middle of the fifteenth century continued to glow more or less steady throughout the whole of that and the succeeding centuries. The author of *Narayaneeyam* was soon followed by another namesake of his, a brilliant poet and grammarian who was patronised by King Rama Varma.

27. Cochin was, however, not long allowed to continue as the chief custodian of Sanskrit culture. The political troubles that befell her during the middle of the seventeenth century necessarily forced her to turn her attention to the stern arts of war and naturally, the Muse shifted her quarters to the quieter courts of the North. But, as ill-luck would have it, even there she was not allowed to live undisturbed for

long. For, the latter half of the eighteenth century saw the beginnings of those depredations and invasions at the hands of the Muhammedan sovereigns of Mysore, and each little kingdom in Kerala was forced to strain its nerve in self-protection. With the beginning of these woeful days, the gentler arts of peace, especially learning and literature, soon beat a hasty retreat from the north and migrated southwards where they found a safe asylum under the benign patronage of the warrior-statesman king, popularly known as Dharma Raja of Travancore. The Muhammedan invasion did mighty havoc : it gave a rude shock to the old order of things, suppressed many a minor kingdom which ceased to exist as distinct, political entities and introduced what may rightly be called the Modern Age in Kerala. The result was that the number of courts, where alone learning could receive positive encouragement and hence flourish, became reduced to few, and they soon became the chief centres of Sanskrit studies. In this State, the principal centres were Cranganore and Trippunittura. And it is worthy of note that, even during these stormy days, Sanskrit studies did flourish at Cranganore and one great product of this period was the prince familiarly called Vidvan Elaya Tampuran.

28. The convulsions over, Cochin at her new court at Trippunittura again became the centre of Sanskrit culture. The immediate successor of Rama Varma Saktan Tampuran espoused the Dwaita cult and this led to the importation of a few distinguished sastraic scholars from outside to teach, from that standpoint, the higher sastras to the members of the royal family. Sastraic studies once more began to be cultivated under the lead of these scholars as intensively as of yore at the royal headquarters at Trippunittura. Thus the courts at Trippunittura and at Cranganore functioned as the premier educational centres of the old indigenous type, and all the premier sastraic scholars of our little State are the products of one or other of these institutions. Mahamahopadyaya Killimangalath Narayanan Nambutiripad and Mahamahopadyaya Godavarma Bhattan Thampuran of Cranganore, these living repositories of the Indian achievements in the fields of Vyakarana and Nyaya and Vedanta, eloquently attest to the superiority of these educational centres of our land.

29. However, Sanskrit was not in a position to keep the mastery in the field for a long time. The modern English education came into vogue during the closing decades of the last century; and with the increasing popularity and practical utility, of that, Sanskrit was forced gradually to retire into the background. It was, therefore, deemed necessary, to devise measures to keep up in the people their interest in Sanskrit studies and to afford facilities to carry on those studies. A Committee was soon appointed to suggest ways and means to perpetuate in the land the indigenous system of Sanskrit studies. Thanks to the liberal help and encouragement given by that veteran scholar, His Highness Sri Sir Rama Varma, the Ex-Maharaja of Cochin, the deliberations of the Committee soon resulted in the founding of the Sanskrit College at Trippunittura with the express purpose of preserving intact not merely the indigenous type of teaching and study but also the time-honoured Indian type of intensive scholarship, which alas! is fast disappearing in India, but which deserves to be kept up as an instrument to open up the rich treasures of wisdom stored up in the sacred and secular books of India. And none too early has it come into existence. In addition to this, His Highness the Maharaja also instituted the award of titles of distinction to the deserving scholars. His Highness gave the *sanad* and title of Tilaka to three eminent scholars of the day: Śābdika Tilakan to Brahmasri Ayya Sastrigal of Chennamangalam, one of the foremost grammarians of the day, Tarkika Tilakan to Brahmasri Maṇṭiṭṭa Kunju Nambutiri, one of the greatest scholars in the Nyaya Sastra in the Navina branch, and Saṁhita Tilakan to Pandit K. Rama Pisharoti, one of the well-known Ālankārikas of the day.

(iv) SANSKRIT COLLEGE, TRIPPUNITTURA.

30. Brought into existence with the definite purpose of preserving as far as possible intact the indigenous type of intensive scholarship, the Sir Rama Varma Sanskrit College, to which was also transferred the Palace Manuscript library, was in its early days placed under the management of a Committee of expert Pandits. The College began to function in 1089 M. E. and, originally, it offered instruction in the three branches of learning, Nyaya, Vyakarana and Vedanta; and under the

guidance of the expert Committee, the course and syllabus of study, the methods of instruction and the standard of proficiency to be aimed at, these took proper shape. In that manner the institution continued to exist for a period of about six years. To bring the institution out of its obscurity and into line with the other premier sastraic institutions elsewhere, it was then taken over by the Educational department and placed under an officer duly qualified in modern methods of study and research. To safeguard the fundamental aim of the institution and at the same time to develop the College on modern lines, a Committee was also appointed to advise the Government. Under the sympathetic lead of the department, the peculiar sympathy always shown to it by the Government and what is more, the paternal solicitude which His Gracious Highness the present Maharaja has always evinced in the progress and welfare of the institution, the College entered upon a steady path of progress and has latterly developed considerably.

31. It may not be uninteresting to point out here and summarise the changes introduced into the College which have enabled it to take its rightful place amongst the premier sastraic institutions of India. The course of study has been remodelled so as to make it more comprehensive; and as a result every student is now enabled to have not merely a high order of proficiency in any one Sastra but also a thoroughly good working knowledge of the Sanskrit language and literature and English. It is expected that the finished products of the institution will have a general all-round equipment which would enable them to live in modern conditions of life without being looked upon as antique fossils. A Kavya section has been opened in the College and this has popularised an elementary knowledge of Sanskrit and ensured a steady supply of qualified students to take to the higher sastraic course. Through the generous and gracious initiative of His Highness the Maharaja, two more new branches of specialisation, namely, *Āyurvēda* and *Jyōtiṣha*, have been opened. It is in the fitness of things that these branches of study have been introduced in this College, for both in the science and practice of these subjects, Cochin has a brilliant record of which the State may justly be proud. So is the case in the matter of music and painting; and it is hoped that the

endowment of Diwan Bahadur K. Ramunni Menon will go to stimulate the revival of the study of these Fine Arts as well. Provision is also made for post-graduate studies, and successful students are thus given an opportunity to train themselves not merely in methods of teaching but also in modern methods of research or in higher sastraic specialisation according to indigenous methods. A Government recognised diploma with the title 'Bhūṣhaṇa' has been instituted, and this has helped to ensure at least a few definite openings for the sastraic students. And last but not least, an annual *Sastra Sadas* has been instituted which has helped the students to come into actual personal contact with eminent sastraic specialists and afford some public opportunity for exhibiting their sastraic proficiency and which has thus tended to ensure the intensive type of sastraic study. The award of the title of 'Panditha Raj' and medals of distinction to the deserving sastraic scholars is also the outcome of the personal interest taken by His Highness. So far, the College has awarded, on the recommendation of the *Sastra Sadas*, the title of Pandits Raj to three scholars, Brahmasri Ayya Sastrigal of Chennamangalam, Brahmasri Setu Madhava Deekshitachariar of Trivandram and Pandit K. Rama Pisharodi of Trippunittura. These and other changes introduced into the institution have brought it out from its original obscurity and made it one of the premier sastraic institutions of South India. Similarly, the manuscript library, now known as the Maharaja's Manuscript Library, has also received a large share of the attention of the Government. A descriptive catalogue of the manuscripts is almost ready for publication and its publication will tend to increase its usefulness. A proposal to take an estimative stock of the manuscript wealth of the country is pending orders, while the question of library accommodation has been finally settled by a fire-proof building, put up within the College premises. These changes in the College were not without their influence in introducing a general awakening elsewhere in the State. In the wake of the re-modelling of the college and on account of the public attention it has aroused, Sanskrit schools have sprung up in different parts of the State. This is a sure sign that the Sanskrit revival has come to stay and it is not too much to hope that Cochin will, ere long, be as of yore, one of the prominent centres of Sanskrit learning, both sastraic and literary.

28. A SHORT SKETCH OF MALAYALAM LITERATURE.

(By Professor P. SANKARAN NAMBIYAR, M. A., of the
Maharaja's College,)

1. In accordance with the plan suggested, and within the limits of the space allotted, it is proposed to
Introductory: Scope. give hereunder a brief retrospect of the development of Malayalam Language and Literature which is intended to be merely a swallow-flight, touching the highest peaks and glancing the wide landscape below. It is followed by a brief reference to the contribution of Cochin to that development, and a bare indication of what His Highness the Maharaja and His Highness' benign Government have done in particular to inspire and encourage Malayalam Literature and literary men.

2. Malayalam, like Tamil, Telugu and Canarese, is a direct and distinct offspring of the hypothetical Dravidian stock, and possesses a literature of its own of which any race may justly feel proud.

3. The beginnings of Malayalam Literature are still shrouded in mystery. Its earliest compositions, so far as we have been able to gather, were chants and hymns of diverse kinds connected with religion, superstition and folklore; while popular songs intended primarily for relaxation and amusement could not have been by any means rare. The period prior to the commencement of the Malabar Era (825 A. D.) was a period of Tamil supremacy, when Classical Tamil exercised considerable influence over form, expression and vocabulary in Malayalam. This period—which may conveniently be called the "Period of Old Malayalam"—was followed by the "Age of Mediaeval Malayalam," stretching down to the opening of the seventh century M. E. This was a period mainly of Sanskrit influence—the Golden Age of *Manipravalam*—during which poetic compositions of the highest order of merit poured forth in profusion

from first-rate scholar-poets, chiefly Nambūtīris, in a richly Sanskritised Malayalam style. Students of pure poetry dazzled by the gorgeousness and splendour of the poetic output of this period have been tempted to exclaim in ecstasy, "Here is God's plenty." Gradually, however, with the progressive democratisation of literature, Malayalam shook off the shackles of Sanskrit Grammar and Syntax, and began to assert its freedom and independence. From about the seventh century M. E., partiality for pure Malayalam becomes pronounced in literature, heralding what may be termed the "Era of Modern Malayalam."

4. Lyric Poetry seems to have found an exceptionally fertile soil in the literature of Kerala. Our Oldest Songs. oldest songs, fresh with the dew of the dawn of our civilisation, have a unique simplicity and charm about them. Unfortunately, however, a good many of them still lie buried under the debris of time. It has been roughly calculated that no less than one hundred and fifty different kinds of pastimes were known to the Malayalees of old, and which had their own appropriate songs connected with them.

5. The ballads called "Songs of the North" (*Vadakkan-pattukal*) appear to be rather later in origin. Ballads. These can indeed vie with any ballad-collection in English Literature. Noble types of heroism and love have been beautifully depicted in them, and as they hold a mirror up to contemporary life, they form an invaluable treasure to students of history and literature alike. They are still the precious possession of illiterate rustics, though an attempt has recently been made by poets and scholars to revive interest in them as specimens of high class poetry.

6. While the exploits of the heroes of Malabar were being sung with such poetic fervour in the Ballads of the North, there flourished in the southernmost parts of Kerala a kind of narrative song literature, of which the themes were mostly taken from the *Ramayana* and the *Mahabharata*. They were highly coloured by the forms and metres of Classical Tamil, which continued to hold its sway over our Southern bards right down to comparatively modern times. This fact has incidentally to

be remembered in determining the chronology of poems like *Ramacharitam*, *Ramakathappattu*, *Mavaratampattu*, and the works of the three Niraṇam Poets—*Ramayanam*, *Bharatamala* and *Bhagavatgita*.

7. Erotic Poetry is of rather early origin in Malayalam ;
 Erotic Poetry. but, strange to say, the best of its kind appeared in Sanskrit metres. The date of *Vaisikatantram* has not been definitely known, though it is certain that it anticipated Venmani Nambūtipād's *Ambopadesam* by at least half-a-dozen centuries. Decent collections of our love-poetry are yet to be published, as one is led to infer from the scraps quoted in *Leelatilakam* that they are but peaks of a submerged world of remarkable splendour and magnificence. The *Sandesas* or Message-Poems, mostly modelled on Kālidasa's *Meghasanaesa* or Cloud-Messenger, and headed by that unparalleled poem commemorating Unṇuneeli's beauty and glory, have all through the centuries been such favourites with Malayalam poets, mainly on account of the immense scope they afford for varied expression of the erotic sentiment and natural beauty. An impartial critic, however, has to admit that the majority of erotic poetry in Malayalam Literature, as in Sanskrit, belongs to the conventional and voluptuous type.

8. The Champoos of the Mediaeval and early modern periods constitute a remarkably fascinating field of Malayalam Literature—prominent among works of this class being the exquisite volumes attributed to the authorship of Punam and Mahishamangalam Nambutiris. The former's *Ramayanam* and the latter's *Naishadham* are perennial sources of delight and inspiration to all lovers of poetry.

9. *Chandrotsavam* (which in some respects resembles, but obviously excels Marlowe's *Hero and Leander*) is a priceless jewel of Malayalam poetry.
 Chandrotsavam. Its language, like the language of the Champoos, contains a large admixture of Sanskritic elements.

10. But the case of *Krishna-Gatha* is quite different. If one were asked to choose a single volume representing the highest poetic achievement of the Malayalees, the choice would, in all probability, fall on *Krishna-Gatha*. And yet no poem in our language is simpler and more lucid in expression than this monumental work of Cherusseri Nambootiri. In vocabulary and prosody, it is typically Dravidian, but in the wealth and splendour of its Figures of Speech, it follows the traditions of the best Sanskrit classics.

Krishna-Gatha. 11. The harmonious combination of Sanskrit and Malayalam reaches the acme of perfection in the poetical works of Tunchat Rāmanujan Eluttachan, popularly known as the "Father of Modern Malayalam." His favourite metres are purely Dravidian, his themes are Puranic, his tone is devotional, and his style has the rich mellowness of ripe scholarship and rare inspiration. No work in Malayalam enjoys wider popularity than Eluttachan's two masterpieces, the *Ramayanam* and the *Maha-Bharatam*. In the field of Kilippattu or Parrot-song, of which he is commonly though not quite correctly supposed to be the originator, he has had innumerable imitators, but absolutely no equal.

Kilippattu. 12. Kathakali is an indigenous histrionic art of Kerala, somewhat analogous to the mediaeval Western Drama, but immensely superior to it both as literature and as art. The Rajas of Kottarakkara and Kottayam, the famous poet-musicians, Ravivarman Tampi and Uppayi Wariar, and the myriads of lesser geniuses who followed in their wake, substantially contributed to the development of Kathakali during the modern age.

Kathakali. 13. When the rage for Kathakali gradually subsided, its place in popular patronage was taken by dramas written on the model of Sanskrit and Tamil plays. The late Valia Koil Tampuran of Travancore—a truly great and romantic figure of modern times—translated Kalidasa's *Sakuntala*. This was soon followed by translations of other Sanskrit dramas, among which the works of Chāṭṭukṭṭy Maṇṇadiar deserve conspicuous mention.

Drama.

Mr. T. C. Achyuta Menon the author of *Sangeeta-Nyshadham*, opened up the avenue of musical (or quasi-operatic) dramas, and the late Kochunni Tampuran of Cranganur inaugurated the Realistic drama in Malayalam with his *Kalyaneenatakam* and *Madhuramangalam*.

14. Tullal is another variety of literary and semi-theatrical amusement. Kunchan Nambiyar, essentially a poet of the masses, is believed to have been the inventor of this particular literary form, though, as a matter of fact, it is but the product of a natural process of evolution. Tullal is evidently an offshoot of the *Chakayar-koottu*, in which Kunchan Nambiyar had long been assisting in a professional capacity. It may, in a sense, be termed a diluted and more democratised exhibition of the *Kootty* itself. Its metres are Dravidian, and its language simple and clear. Thanks to his unparalleled ease and felicity of expression, his ingenious and satirical wit which spared no social evil of the day, his peculiar power of representing scenes and personages of the past, invested with the kaleidoscopic hues of contemporary life, Kunchan Nambiyar has earned for himself a unique position in Malayalam Literature—even in the foremost ranks of the poets and social reformers of Kerala. The Tullal naturally blazed forth into immediate and extensive popularity, and came to be employed for all sorts of purposes by imitators and admirers of Nambiyar. But the position of its pioneer still remains unshaken.

15. One of the significant achievements of the Tullal literature was the simplification and purification of the language of poetry. Tullal being primarily intended for the entertainment of the masses, its style has necessarily to be easy and lucid, with a bare minimum of Sanskritic elements. The tendency to purify and simplify poetic diction becomes distinctly pronounced in the works of the two Venmani Nambootiripads, whose obvious ambition, like Wordsworth's (in theory), was to approximate the language of poetry to the language of every-day conversation. The torch of Venmani was handed down to Kunhikuttan Tampuran and other poet-princes of Cranganur, to Kottarattil Sankunni and

Otuvil Kunhikrishna Menon and poets of the same school who flourished during the last and the present generation. They have written mostly in Sanskrit metres, but they are essentially Malayalam poets endowed with a genuine and abiding love for their mother-tongue, Malayalam.

16. Mahākāvya is a poetic form of recent growth in Kerala.

Mahakavya.

It is an exotic plant introduced into Malayalam from the fertile fields of Sanskrit poetry. Alakatt Kurup's *Ramachandravilasam* paved the way for several other (and in some respects more meritorious) Mahākāvyas—the best known among them being *Rugmangadacharitam* by Pandalam Keralavarma Raja, *Kesaveeyam* or *Syamandakam* by K. C. Kesava Pillai, *Chitrayogam* by Vallathole, *Umakeralam* by Ulloor, and *Pandavodayam* by Kochunni Tampuran of Cranganur. The Mahākāvya is an elaborate and highly conventional type of poetic composition—much more so than the Western Epics—and it necessarily presupposes considerable capacity for labour coupled with wide and varied reading on the part of the author.

17. The present generation, however, appears to be more

Short Poems.

interested in short and crisp compositions, which can be easily glanced through, and gulped down at a single sitting. There is, therefore, a craze now for short poems and short stories. This is, in fact, the age of short cuts, which may be seen reflected even in our sartorial refinements. At the same time, one cannot gainsay the fact that Malayalam Literature is all the richer for such compositions of delicate beauty and charm, as the short poems of Ulloor, Vallattole and Kumāran Āsān. These are indeed so exquisite and fascinating that no student of poetry would be willing to forego them for anything more learned, elaborate and ponderous. But there are hosts of third-rate and fourth-rate imitators of their mannerisms, to whom the additional facility afforded by the recent revival of old Dravidian metres, has made the art of versification as effortless and convenient as the making of blocks in a machine.

18. *Prose Literature*.—Prose has witnessed unprecedented development during the modern era. A

Early Prose. kind of simple and rather utilitarian prose had from very early times been in use in inscriptions and official records, and in chronicles of temples and aristocratic families. Side by side with it, there grew up another kind of prose—the poetic and ornate type—in which puranic stories of Sanskrit Literature were interpreted by scholars of erudition in both languages.

It is to the latter type that the late Valia Koil Tampuran seemed to be rather inclined even in writing his well-known historical romance, *Akbar*. By the time of Appu Nedungadi, the author of our first romantic novel, *Kundalata*, a beautiful combination had been effected of the simple and ornate styles, which may be seen at its best in the immortal *Indulekha* and *Sarada* of Chandu Menon. Sāhityakuśalan C. V. Raman Pillai's *Martandavarma* is unrivalled in respect of profundity of characterisation and masterliness of plot-construction. In the other great novels of C. V., however, ideas gradually gained mastery over style, with the result that the language became more and more Sanskritised as the genius of the author ripened. The novel now became the predominant literary kind in Malayalam. Authors busied themselves with translation and adaptation of good, bad and indifferent novels from other languages, mostly through English. Sāhityasakhi T. C. Kalyani Amma's translation of Bamkim Chandra Chatterjee's famous novels deserve special mention in this connection as models of easy and elegant prose.

19. Before long, however, the novel gave way to the Short Story just as the *Māhakāvya* gave way to the Short Poem and, perhaps for the same reason, Messrs. Otuvil Kunhikrishna Menon, Moorkōṭṭu Kumaran, Ambady Narayana Poduval, C. Kunhirama Menon and E. V. Krishna Pillai are experts in the art of the Short Story.

The elegance and elasticity of prose were considerably enhanced with the growth of its great branch, the Essay. Magazines like *Vidyavinodini*, *Rasikaranjini*, *Bhashaposhini*, *Mangalodayam*, and *Atmaposhini* and newspapers like the *Malayalamanorama*

of Kottayam, have been particularly helpful in the development of the Essay. The Essays of Messrs. C. Anthappayi, Moorkōṭṭu Kumaran, I. C. Chacko, Appan Tampuran, R. Easwara Pillai, T. K. Krishna Menon, C. V. Kunhuraman and K.R. Krishna Pillai reveal the beauty and strength of Malayalam prose at its best; while the late Prof. A. R. Rajarajavarma—one of the greatest scholars of modern Kerala—demonstrated, by his own writings, its splendid possibilities as a medium for the expression of advanced and scientific ideas.

We have recently had a few prose-renderings of Sanskrit dramas, epics and Puranas in a lucid and beautiful style, which remind us of what Paraphrases. Lang, Leaf and Myers have done for the Greek Classics in English.

Biographical and critical literature has also been fast developing through the efforts of scholars like Biography and Criticism. Mr. P. K. Narayana Pillai, and the late Mr. K. Ramakrishna Pillai who further happens to be the subject of the best prose-poem in Malayalam—*Vyazhavattasmaranakal*—written by his own talented wife, Sāhityasakhi T. B. Kalyani Amma. Above all, some of our renowned poets of to-day—like Messrs. Ulloor, Vallattōle and Kōṭṭarattil Sankunni—are themselves writers of excellent prose.

But it is unquestionable that for the progress of its prose literature, Malayalam is indebted most to English influence. English, and to the present generation of writers educated in English. We hope that it augurs well for the future of our prose literature that the Madras University has recently resolved to insist upon the teaching of Vernaculars in Colleges essentially as “vehicles of current thought.”

20. One who surveys in detail the various literary kinds that have been touched upon in the course of the retrospect above, will not fail to be struck by the substantial contribution to our literature that stands to the credit of Cochin's contribution.

the people of Cochin, especially during what we have called the Modern Era. Tradition says that Tunchat Ramanujan Eḷuṭṭachan, the Father of Modern Malayalam, spent the latter part of his life at Chittur, in the northern part of the State, where his sandals are still preserved and worshipped by lovers of Malayalam. The most prominent of the Champoo-writers, Mahishamangalam Nambootiri, was a native of Oorakam, near Trichur; while *Chandrotsavam*, of which the scene of action is laid in Chittilapalli, a few miles off Trichur, appears to be the work of a Nambootiri closely connected with that locality. Kunchan Nambiyar and Unṇayi Wariar were, both of them, Cochinites by birth, though the former spent the best part of his life in the sister-State of Travancore. Passing by the numerous lesser luminaries of Modern Malayalam, we alight upon the works of the illustrious trio of the Cranganur Royal Family—Vidvan Elaya Tampuran, Kunhikuttan Tampuran, and Kavisārvabhouman Kochunni Tampuran. The first of these was essentially a Sanskrit poet, but his Malayalam lyrics, though numerically small, have nevertheless a peculiar grace and charm of their own. Kunhikuttan Tampuran's translation of the *Mahabharata* is undoubtedly a stupendous achievement. He was also one of the pioneers in the field of the Short Poem, and his language is almost ideal for its simplicity, purity, ease and fluency. Kochunni Tampuran was a thoughtful critic and poet, gifted with a rare capacity for inventing comparisons and analogies. Amidst the literary surroundings of Cranganur were moulded the poetic talents of Venmaṇi Sivolli, Naduvam and Oravankara Nambutiris. Chāṭhukūṭṭy Maṇṇadiyar was born in Chittur, but lived and wrote his best works at Trichur. Srimati Tottakkat Ikkavu Amma of Trichur was the first lady in Kerala to appear before the literary public with a graceful dramatic composition—*Subhadra-rjunam*. Kavitalakan Varavoor Śāmu Menon who, more than any one else, has succeeded in the attempt to emulate the example of Tunchath Eḷuṭṭachan, is a product of Chittur; while Kavitalakan Kundoor Narayana Menon, the author of *Komappan*, *Kannan* and other pure Malayalam poems dealing with Ballad-themes, happens to be a compatriot of Mahishamangalam. Otuvil Kunhikrishna Menon composed most of his exquisite works in Prose and Verse while he was an officer in

the Cochin State Service. Ambady Narayana Poduval, T.C.Achyuta Menon K.M., C. Anthappayi, T.C. Kalyani Amma, and that veteran author of the *Cochin State Manual*, C. Achyuta Menon, are, all of them, natives of Trichur. The three great scholars, Kykkulangara Rama Wariar, Edamana Krishnan Embrāṇṭiri and T. C. Parameswaran Moosad, have done their immortal annotations during the period of their continued life at Trichur. Further, it is no exaggeration to say that the best Magazines in Kerala and the best contributions thereto had their origin in the Cochin State. It redounds to the undying glory of our little State to have given birth to such a splendid array of literary giants and offered them a congenial atmosphere for the unfolding of their innate greatness, so as to be able to secure for themselves permanent niches in the Temple of Kyrālee.

21. The members of the Royal Family of Cochin have always evinced considerable interest in promoting the cause of Malayalam language and literature. Besides patronising and encouraging literary men of distinction, several of them have themselves composed works of an admittedly high order of merit. The Library attached to the Sanskrit College at Trippunittura reveals the existence of a hundred and odd Kathakalis attributed to the authorship of a Ruling Prince of Cochin. His Highness was evidently a distinguished Patron of Kathakali. Tradition says that His Highness' ambition was to see that a Kathakali once performed was not repeated. That there were still other Kings in Cochin under whose protection and patronage literary men flourished in large numbers, is evident from certain Champoos of old, like *Rajaratnavaleeyam*, and *Tenkailasanadhodayam*, and perhaps also *Narayaneeyam*. The first of these appears to have been intended as a veiled compliment to the contemporary Raja. Some of the Princesses of Cochin, like the renowned Ikku Tampuran, have left the mark of their genius upon the Lyric poetry of Malayalam. Coming down to our own times, His Highness the Elaya Raja is the embodiment of an ardent and patriotic passion for all that is great and good in the indigenous arts of Kerala; while noble scions of the Royal Family, like Prince Rama Varma (Appan Tampuran) rank foremost among the makers of modern Malayalam. The Sanskrit

College at Trippunittura, and the Malayalam Improvement Committee at Trichur are standing monuments of the enthusiastic interest taken by His Highness the Ex-Maha Raja in the development of the two sister-languages.

22. Our beloved Maharaja, in whose honour the present volume is got up, has all along been manifesting remarkable zeal for the cause of our mother-tongue. Himself a profound and discriminating scholar both in Sanskrit and in the Vernacular, His Highness has uniformly been a source of inspiration and guidance to men of letters all through Kerala. In the person of the talented and cultured Consort of His Highness the Maharaja, we have a lady of exceptional literary taste and critical acumen. The volumes of Prose and Poetry centering round His Highness and His Highness' devoted Consort are interesting in their number and variety. We do not mean exclusively the volumes composed with the explicit object of singing their greatness and glory, though such volumes in themselves form a handsome collection. But there are a good many other masterly works which have seen the light of day largely through the enthusing generosity of His Highness and His Highness' Consort. The *Puranavali* Series published by the B. V. Book Depot of Trivandrum is dedicated to His Highness the Maharaja of Cochin. His Highness' Government have always been willing and prompt to encourage deserving authors and publishers in every reasonable manner. Above all, it was His Highness the present Maharaja that emphasised the policy of honouring authors of acknowledged worth and ability by conferring upon them literary titles and life-pensions. Accordingly, in connection with His Highness' Sixtieth Birthday, the late Kocchunni Tampuran of Cranganur, and after him, Mr. Vallattole Narayana Menon, came to be designated as *Kavi-Sarvabhowman* or Poet-Laureate, enjoying an annuity for life from the Cochin Darbar. The title *Kavi-Tilakan* was originally given to half-a-dozen select poets of established reputation in Kerala, and subsequently to their list, two more have been added in connection with His Highness' Seventieth Birthday. An equal number of Prose-writers have been honoured with the title of *Sahitya-Kusalan* (or in the case

of ladies, *Sahitya-Sakhi*). One of the Kavetilakans, Mr. O. Sankarankutty Menon, popularly known as the "blind bard of Kerala", is also the recipient of a small life-pension which was awarded to him some years ago "in recognition of his taste for composing verses".

23. His Highness has also been evincing a lively and sympathetic interest in the progressive activities of the Malayalam Improvement Committee. In recent years, the Committee has been utilising its funds, as per orders of the Government, for bringing out standard literary and scientific works with critical Introductions and Annotations wherever necessary. There is plenty of variety in the series named *Sreeeramavarma-Granthavali* which the Committee is publishing in honour of its distinguished founder. The series includes a nice rendering of the Tamil classic, *Mani-Mekala*, a couple of old works on the treatment of poisons, half-a-dozen Champoos hitherto unpublished, two Kathakalis, a Thujjal, two Kilippattus, a Pāna (song), *Bhagavatam* (24 metres), and *Ramayana* (24 metres), with more or less elaborate Introductions and Commentaries, besides suitable text-books for use in the schools of the State from the lowest up to the School Final class. The Committee is just engaged in publishing several unpublished writings of the late Poet-Laureate Kochunny Tampuran, and in the preparation of a Malayalam rendering of the monumental Sanskrit work on Rhetoric, *Sahitya-Darpanam*, which, it is expected, will shortly be ready for the Press. The *All-Kerala Literary Conference* which was held at Trichur under the Committee's auspices and at the Committee's expense in December 1927, was calculated to give a fillip to the development of Malayalam Literature. It summoned together literary men from all parts of Kerala to a common meeting place, at which literary topics could be freely discussed and ways and means thoughtfully devised for improving the mother-tongue and enhancing its status. The exhibition of old literary treasures, which formed a vital appendage of the Conference opened the eyes of scholars to certain important stages in the growth of Malayalam; while the papers in Prose and Poetry that were presented at the several sessions

of the Conference by renowned authors from all parts of Kerala, would make up a respectable volume of varied literary interest. The success which the Committee has so far been able to achieve in its undertakings is, in a large measure, due to the sympathy and support of His Highness the Maharaja's Government and to the keen solicitude of His Highness in its continued prosperity.

Malayalam has been given a decent place in the Educational institutions of Cochin. The net-work of Vernacular schools scattered about in all important centres has to a large extent been responsible for the spread of linguistic patriotism and literary taste in the country.

24. Cochin has all through the ages been the cultural centre of Kerala, and it has been particularly so during the reign of His Highness the present Maharaja.

Conclusion.



29. SPORTS AND PASTIMES.

(By Professor T. C. SANKARA MENON, M. A., (Cantab)
of the Maharaja's College.)

1. The previous chapters told the reader about the history of Cochin, how the rulers rule there, how the people cure, how they learn, and labour.

Introduction.

In this chapter an attempt will be made to describe how the people of Cochin amuse themselves. Among them sports and pastimes were ever welcome. These recreations would give an insight into the nature of the people ; not only that, often, these games have been formative influences on their character. To make the acquaintance of the stranger with Cochin and her peoples as complete as possible, it becomes therefore necessary that he should know how they spend their leisure hours. Mere suggestions of parallels are sufficient,—what the Olympic games tell us about the Greeks, what the gladiatorial contests and games tell us about the Romans,—it is not necessary to expatiate any further as to how the information about the games and pastimes of a people would increase our acquaintance with them.

2. The writing of this chapter presents peculiar difficulties. To write many of the previous ones there were the various Administration Reports, to serve as models, and to provide the material. To give an account of the working of a Sports or a Physical Culture department would be an easy matter, if there was such a department. But to write an account like a report, on the sports and pastimes of a people would not be so easy. For one thing, these are too intensely human and involve many aspects of human nature, that they would defy attempts at logical classification and systematised explanation. Besides, they are too frequently changing, games and pastimes being given up, or adopted, as tastes in life and customs in society change, so that exhaustive treatment becomes impossible. These difficulties are real and serious. All that would be done, therefore, in this chapter would be, to classify and briefly describe the more important and typical sports and pastimes prevalent among the

people of Cochin, and indicate what light they throw on the development of their character.

3. Sports, specially those with a military flavour have a great tradition behind them in Kerala. The Nayars, who form the most typical section of the population in the country, constituted till a few years back the military caste in the land. To keep themselves "fighting-fit," in the literal sense of the term, they indulged in various pastimes involving not merely plenty of stamina and agility, but also good team-work. Besides these military games, various other pastimes are prevalent in the land, organised and indulged in by the people, which provide amusement or healthy relaxation, when the days or the seasons' labours are over. So much so, when we try to study the sports and pastimes in Cochin, we come across a vast number of them, to suit different people, different localities, and different seasons, many being survivals of the old indigenous sports and pastimes, and the others new borrowings from strangers in the land.

4. Exhaustive cataloguing or logical classification of these games and recreations would be extremely difficult, if not impossible. Yet a classification is necessary and, when it is thought of, there is the difficulty of deciding on a principle. There are the sports of the men and the women of the land. In these days of equality of sexes, however, this criterion could not be very useful. There are land sports and water sports, in-door games and out-door games, religious and non-religious pastimes, physical and mental recreations, games of skill and games of chance, pastimes enjoyed as spectators, those enjoyed as participants, and so on. For the purpose of this chapter a classification would be tried, as follows:—

1. Religious pastimes;
2. Social pastimes;
3. Pastimes and festivals with a political significance;
4. Out-door sports;
5. In-door games;
6. Aquatic sports;
7. Women's sports and pastimes;
8. Foreign introductions; and
9. Other pastimes

This classification is suggested not because of the logic or the precision of it,—it has pretensions to neither of these,—but only because it is most suited for the purpose of this chapter. An attempt could now be made to work upon this classification and give the reader an idea, incomplete though it must be, of some of the games and pastimes of the peoples of Cochin.

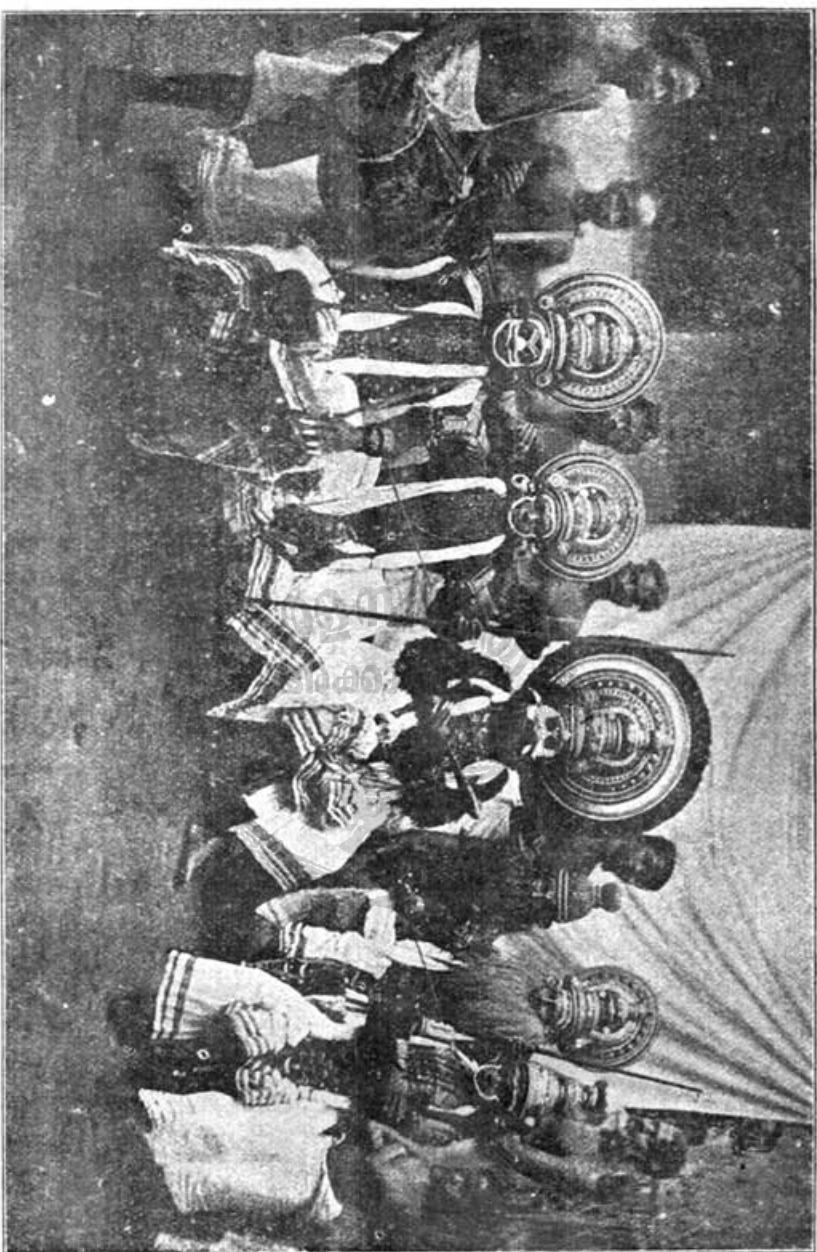
5. Historians have remarked that the Indians are the most religious race on the earth. It is remarkable how almost every detail of the daily life of Hindu-India has a religious aspect and a religious interpretation. No wonder that there are many sports and pastimes which are associated with religion in varying degrees of relationship. There are the elaborate *utsavams* in the temples. From temple to temple, a particular day, or a period of three, five, seven or nine days, in the year would be observed as the special day or period favourite to the deity. When this day or period comes round, *utsavam* is celebrated in the temple and, during the celebration, there would be a continuous variety entertainment—the deity would be taken in procession on gaily caparisoned elephants, there would be dancing and music, jugglery and dumb-shows, tight-rope dancing, fire-works and so on,—providing amusement all the twenty-four hours of the day, day after day. Vast crowds gather during these celebrations and the highest of the high as well as the lowliest of the low look forward to the *utsavams* in the temples in their neighbourhood. Since an image of the deity is taken in procession through most of the streets, *utsavam* in the local temple means also a general spring-cleaning in the locality; the idea being that the houses and streets are cleaned and decorated to receive the divine visitor. The various inhabitants, without difference of wealth or status, strive, as retainers of the deity, to make these festivals in their temples as attractive as possible, and these common efforts have helped to create and maintain a corporate spirit among the people. The *Pooram* at Trichur is a striking example of a great annual festival got up exclusively with the help of voluntary subscriptions of the people of Trichur, with the sanction of the Government. As for *utsavams*, those at Trippunittura, Ernakulam, Elankunnappula, Tiruvanchikulam, and so on, are, under a gracious

Pastimes associated
with religious festi-
vals.

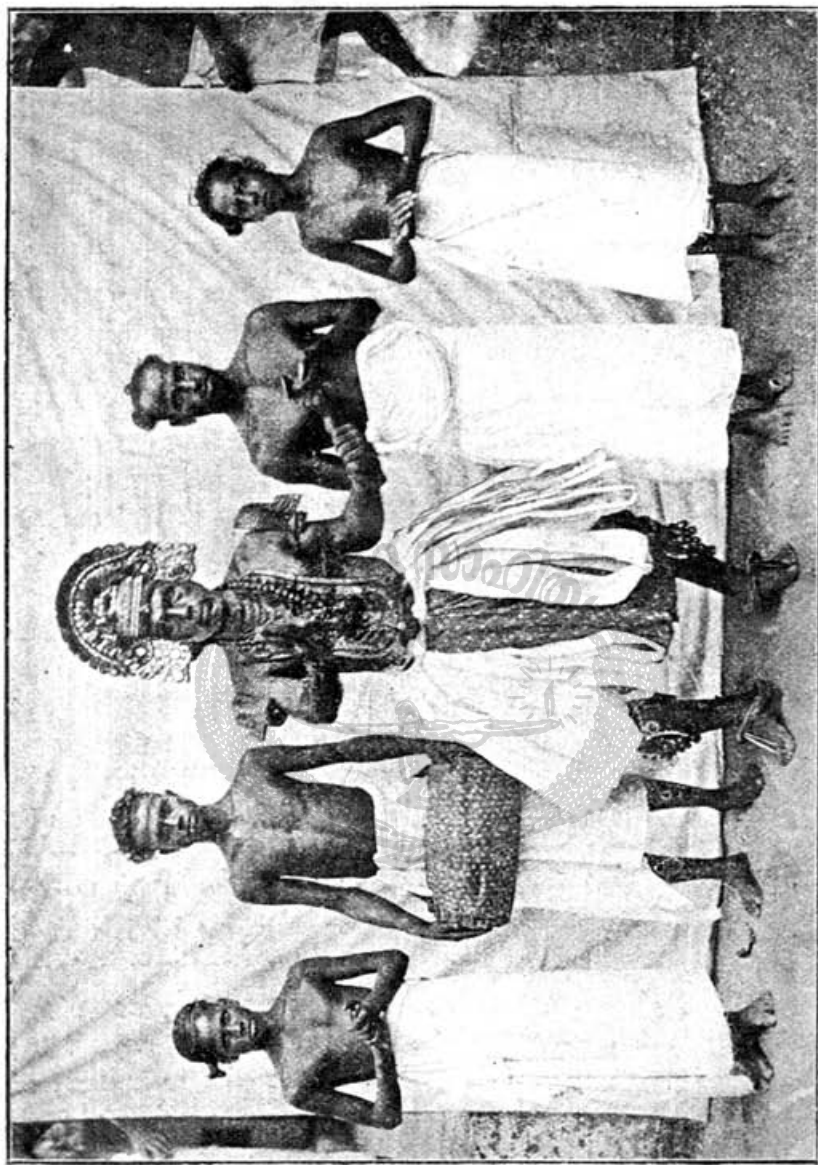
administration, becoming more and more elaborate celebrations year after year, and the source of healthy entertainment to vast numbers of people. An *utsavam* can be considered to be a pack of pastimes. During the celebrations, entertainments like the *Kootiattom*, the *Kathakali*, *Kurathiattam*, *Ottamthullal*, and *Valaru*, *Kuntheru*, *Ammanattam* and tight-rope dancing and so on can be witnessed. One word about *Ammanattam* which will not be treated elsewhere. It consists in throwing and catching, in different artistic ways, several handballs made of polished bell-metal.

6. *Kutiattom* is an important form of dramatic art in Kerala. The plays are in Sanskrit, a language intelligible to only a few. But ordinarily, this is not a serious handicap, for the plots are built on incidents from the epics and the story would, therefore, be known to the audience at any performance. *Kūṭi-āṭṭom* means 'acting together'; so in these shows, unlike *Kūṭhu* or *Pāṭakom*, two or more actors will come on to the stage at the same time as in modern dramas. Of the characters, the clown, like the chorus in the ancient Greek Tragedies, is indispensable. By his puns and parodies, paradoxes and paraphrases in the vernacular, he supplies not only the comic element during the performance but also provides the audience with an outline of the story. *Kūṭiāṭṭom* is interesting because it appears to be the earliest known form of drama proper in Kerala and also because of the science of the signs (*mudras*) used by the actors to 'act' the verses in the play. Chronologically it is placed before *Kaṭhakali*, because the wonderfully elaborate science of *mudras* in *Kaṭhakali* is copied from the *mudras* in *Kutiattom*. The drama enacted at the *Kutiattoms* is either *Chudamani* or *Dhananjayam*, both productions of indigenous poets.

7. The *Kathakali* is another important form of the dramatic art in Kerala. They are musical plays, the music being sung to the accompaniment of drums and cymbals by singers in the background. The actors themselves never speak. They merely act the dialogic sections called *padams*, as they are sung by the singers behind. The *slokams* or the verses proper,



Characters of Malabar Drama (Katha Kali).



Ottamthullal.

different from the *padams*, describe the progress of the story. The *Kathakali* therefore is a dumb-show, and there is an elaborate system of *mudras* (signs) which has to be learned by those who train themselves to be actors in *Kathakali*; it follows that only those who know these *mudras* can fully appreciate the acting. The actors have also to undergo a special and rigorous course of physical training (*Kachcha Kettal*) to facilitate the control of the various muscles of the face and the body while acting. There is absolutely nothing of scenery for *Kathakali*. A *pandal*, that is, a small temporary shelter, about twelve feet square, would be erected, the assembled audience leaving that area clear for the actors and the musicians. The performance takes place in this *pandal* at night, the light being provided by a five-foot brass lamp burning wicks steeped in oil. There are scenic divisions; the drop curtain is a piece of coloured cloth, and is worked by the simple device of two men holding it up as scene after scene is ended, or throwing it down when a new one is about to begin. Let alone these primitive accessories; competent artists of Europe and America consider that in *Kathakali* acting has reached its acme of perfection. There are no payments to make to witness the performance, which lasts the whole night long and, perhaps, may trespass into the morning. What with the exposition of the science of *mudras*, the facial expressions of the emotions, the quaint though conventional dresses of the actors, the music, and the free gate, the *Kathakalis* attract good audiences.

8. In *Kurathiattam*, stories about Siva and Pārvati are sung to the accompaniment of dance and music. The *Koothu*, *Patakam* and *Ottam-thullal* are other pastimes which may be considered among those associated with religion. For these there is only a single actor or recitor.

9. The *Koothu* is worthy of special notice. *Kūṭhu* fulfils the function of a public critic. It is an educative agency also. For 'it sowed broadcast among the masses the moral lessons of the legendary lore'. The *Chākyār*, (the professional actor in *Koothu*) like Pope's ideal satirist, was 'the watchdog of the public weal,' even when the press was non-existent. *Thullal* and

Patakam are being conducted exactly on the same lines as they were conducted years ago and, of late, on account of staleness or tameness, have waned somewhat in popularity. Not so *Koothu*. A good Chākṣyār, in spite of his conventional stage dress, can keep an audience keenly interested for hours on end by his extremely human interpretation and explanation of the Pauranic *slokas* recited by him. In the course of his performance, while quoting veiled instances from contemporary life to illustrate or emphasise some moral or incident in the story he is relating, he gets opportunities to dissect many people, expose their folly and prejudice, or hypocrisy and high-handedness, and lashes them mercilessly before the listening hundred, with sarcasm and innuendo. Social etiquette has granted the Chākṣyār protection from interruption while performing *Kūṭhu*, and so, he goes on delivering blow after blow, now here, now there, now at a prince or a peasant, now at a judge, or a client, now at a temple priest or a hotel proprietor, sparing few of the guilty, regardless of their birth, wealth, or office. Could democratic ideas go further, a society maintaining and efficiently protecting, by merely an understanding, the poor Chākṣyār who, while doing his professional work attacks the highest and the strongest in the land before a huge listening audience? Which country, civilised and free, has not its Press Act? The stories related at *Koothu* performances are all Pauranic stories, and *Koothu* can be held only in the precincts of a temple. Often, elaborate and artistic buildings are specially constructed within temple compounds for *Koothu* performances. They are called *Kūṭhambalams* (temples to hold *Kūṭhu*). All these prove that *Koothu* is a pastime highly religious in its character. Association with religion came naturally from the environments and from the stories related at *Koothu* performances; perhaps this association made more efficient the protection that society granted to the Chākṣyār from interruption or revenge at the hands of some beurocrat who would have been tempted to flout conventions which had merely a social basis. The *Koothu* is still a great popular entertainment; and from many *Koohambalams*, where Chākṣyārs, renowned for their scholarship and the brilliance of their expositions have been giving *Koothu* performances, hundreds of

People stream forth night after night after the performances, delighted and enlightened, and with 'calm of mind, all passion spent.'

Pāthakam evidently grew out of *Kūṭhu*. The recital in this is quite on the model of the *Koothu*, but without its accompaniments. The performer must be an *Ambalavāsi* or one of a higher caste, but not a *Chākyār*, who, however, has not the *Chākyār's* privilege of exemption from retort or retaliation. The performance is always in a temple but not in a *Kūṭhambalam*.

According to tradition, Kunjan Nambiyar, a great poet, offended by some *Chākyārs*, created the *Thullal* as a counter-attraction to the *Koothu*. 'Indignation maketh verse.' In *Thullal*, the actor dresses in conventional fashions, recites in the prescribed modes to the accompaniments of drums and cymbals, stories composed in *Thullal* metres. There are three varieties of *Thullals*, and the dresses for the actor and the modes of recitation of these are different. The mass of literature, in Sanskrit and Malayalam, that has come into being for and on account of *Kūṭhu*, *Kāṭhakali* and *Thullal* and other amusements is phenomenal. Many of the works of this class have become classics, while the hymnody, the wonderful collection of devotional songs that cluster round the temples, is unparalleled in the literature of any other land.

9. Many of the festivals in temples can be regarded as pastimes, since people gather together for these celebrations and pass their time enjoying themselves at the various entertain-

Poorams, Velas. **Chariot Processions.** *Vēlas*, *Thālapolies*, and *Chariot processions* are examples. *Poorams* and *Velas* and *Thālapolies* are similar to *Utsavams*, and *Chariot processions* need no description. In this short account, it would not be possible to do anything more than mention names in some cases.

10. Before passing on to the pastimes which have somewhat a social significance, a remark or two must be made about these *Utsavams* and other celebrations we have already dealt with. All

these entertainments are free. The actors might be paid out of the temple funds or some rich man meets the expenses, and then to the several performances all are welcome. Rich and poor alike can derive the benefits of the performance. This may be taken as a proof of the true spirit of democracy which prevailed in the land. These free performances enabled the poorest of the poor, the aged and the young, to become familiar with the stories and incidents connected with the ancient heroes of the land; so, when the English child got acquainted with Jack and His beanstalk, the Little Red Riding Hood, and Chaplin and Coogan, the brown, semi-naked children of this land learnt a thing or two about mighty deeds, and the great sacrifices connected with the names of those who were the glory of the land, and who were the founders of the greatness of Ancient India.

11. Passing on to other celebrations associated with religion, the Tiger procession during the Muharam may be mentioned. Opinions differ about the religious significance of these processions. Some have it that they

are in commemoration of the achievements of Hassan on the battle-field of Kerbla. Others say that they are in honour of a tiger which saved the tomb of a South Indian Mahommedan 'Pir' from desecration. Still others have denied all religious associations to these processions. Whatever the case may be, it is certain that the crowds which follow a Tiger processions rarely seem to associate anything that is religious with it. Similarly,

The Swing, in the case of 'Swinging' among the Hindus, among whom this pleasant pastime is as universal as elsewhere, the religious aspect is rarely brought to one's mind. This pastime is indulged in specially by the womenfolk of the land during the Thiruvathira season. As such it has an important religious significance of a tragic note. Swinging is supposed to be reminiscent of the attempts of the Goddess of Love to destroy herself by hanging when she grew hopeless with despair at the news that her lord, the God of Love, had been reduced to ashes by the fire which spurted from the eye of God Siva who had flown into a fury against him. It might be observed,

however, that, when the spectator sees comely, neatly, clad maidens, looking their best after exhilarating baths and substantial breakfasts, disporting themselves at the swing, neither the spectators nor the merry makers, are disposed even to dream of the tragic associations of the swing. There is as much boisterous enjoyment round and about the swing in the Hindu household as anywhere else. So much so, the sceptic might be tempted to remark that, if God Siva saw how much the swing is a source of mirth and pleasure, he might begin to wonder whether the fire from His eye did actually burn to ashes the God of Love, or only just warmed him up to create greater havoc among the youths and maidens of the land.

12. With a reference to 'Purāṇa Vāyana' (reading Puranas), this section of the Chapter may be brought to a close. It can be observed that the mind of the Hindu after the middle age takes a decidedly religious turn, and more and more of his time is taken up by various sacred observances prescribed by his preceptors and by his religion. Two of such observances are Purāṇa Paṭhanam and Purāṇa Śravaṇam—the reading of Puranas and Holy Books, or listening to their being read and explained. In many old households, therefore, even in these days, in secluded rooms, during the quiet afternoon and twilight hours, Puranas are read or their reading is listened to by the aged uncles and aunts, fathers and mothers, while their young barbarians shout at their play a little further away. *Purana Sravanam* and *Purana Pathanam* are widespread pastimes and many Pandits eke out their living by being 'Readers' to families.

13. Just as many pastimes and amusements can be seen and enjoyed during *Utsavams* and other religious celebrations, so amusements are provided in plenty during various social celebrations like marriages and feasts, and during celebrations like the Kongapada at Chittur, which have a political significance. There are *Kathakalis*, *Thullals*, music and so on during *Utsavams*, and there are entertainments like the *Porattukali*, *Malama*, *Pallu*, *Sekharivela* and so on, during

Onam. Kongapada. During Ōṇam, the great communal annual festival of the Malayalis, the amusements and sports seen and enjoyed are innumerable. Many of those will be mentioned or described under out-door, in-door, and miscellaneous pastimes. To avoid repetition they shall not be detailed here. There is however the Kummāṭṭi procession which we may not find occasion to mention again. The chief actors in the procession would be a few youngsters who, like Hawaiian maidens, dress and deck themselves with the Kummāṭṭi grass, and singing lively songs made to be sung during these processions and jumping about to measure, go through the streets. As there are various Kurathi songs, so there are many *Kummattī* songs too in Malayalam literature. *Utsavams*, *Kongapada*, *Onam* and the like are not pastimes themselves, but at these celebrations various pastimes could be witnessed. All these various celebrations in which the public at large played an important part tended to bring the people together, oft and on, for enjoyment and merry-making, and tended to create a communal bond the old strength of which is the boast of the Malayali to-day.

14. Most of the pastimes we have made reference to in the preceding paras are pastimes for the audience to see or hear, and enjoy. We come now to a group where the participators' point of view is more important than that of the spectator, and these are the various games, out-door and in-door, prevalent among the peoples of the land. In these, unlike in those of the first group, pleasure is derived from the physical or mental exercise involved. Except in very rare cases, physical activity is more important in out-door games, and mental activity in in-door games. The Nayars of Malabar have a great military tradition and there are many games prevalent in the land which are reminiscent of the past military life among the people. There are other games which are purely recreational in character and have no direct military associations. There are many foreign games which have spread in the land with the growth of foreign education. Besides these various games, in-door and out-door, large numbers of people who find games impossible,

inconvenient or insufficient, practise various systems of exercises, Indian or foreign, to keep themselves in good health. There are various aquatic sports; some games have predominantly feminine associations; in some of the in-door games the element of chance predominates, in others the element of skill. An attempt will now be made to say something about some of these groups.

15. From occasional observations made now and again in the previous part of the chapter, it might have been inferred that out-door games are generally indulged in by the young people with some means and some leisure. These are generally school or college students. Soldiering has ceased to be a profession. The mock fights, the *Waleru*, *Kuntheru*, *Parisa Muttu* and such pastimes that once existed in the land have been given up and the institutions which used to train the youth of the country to military life have nearly died out. The *Kalaris*, the fencing schools, of Malabar are unique institutions. These are gymnasiums where the youth of the land were given physical training and trained for defence and offence. The massaging and exercises during the training (*Kachcha Ketti Payattal*) made a man remarkably strong and more remarkably active and nimble. And the fine health it gave him enabled him to fight diseases successfully and to keep him fit and strong and agile till a very old age. The wonderful agility that a man acquired by Kalari Payattal enabled him to shine in all manly games. This training provided a splendid foundation for the man to prepare himself for the battle of life both in the literal and figurative sense. The open heartedness, the courage, and the sense of justice so often associated with the Nayars by the foreigners were perhaps only a natural outcome of the self-confidence created in them by the Kalari training. Till recently, there were a number of *Kalaris* in the land where the young people were trained into battle trim, and they kept themselves fit by indulging in mock fights, with hands or sticks, or competing in arrow shooting tournaments. Also people have often massages by Kalari trained men; this treatment has considerable restorative powers and gives a man 'that Kalari feeling.' The pastimes

associated with Kalaris seem to be dying out now. A mock fight in the Ōṇam season (August—September) might be witnessed in some country parts, and, perhaps, rarely you can greet some one who will teach you the methods of stick defence and offence. Others like Wālēru, Kunṭhēru, Pariṣa-Muṭṭu, arrow

Waleru.
Kuntheru.

shooting, are fast dying out. There are two modes of performing *Waleru* and *Kuntheru*. In one the exhibitor tosses up swords or javelins, one or many at a time,

and catches them by the hilt or the shaft every time as they come down. In the other swords and javelins would be thrown by one party against another, and the attacked party would catch the weapons by the hilt or the shaft, when the sword or the spear came whirling and flashing, or whizzing in a straight line against them. To defend oneself thus is no easy joke. Besides rigorous training, it requires a fine eye, supreme agility and shrewd judgment. The fumbler often paid with his life.

Parisa Muttu
Vadivisal.

Parisa Muttu is a mock fight with swords and shields. The art of defence and offence with short staves (*Vaṭi Viṣal*) was specialised in and had reached an admirable

stage of perfection among the people. Perhaps it is due to the attraction of more exciting and less exacting games of foreign importation that these pastimes associated with the military traditions in the history of Nayers are fast dying out. It is a great pity, for, if one were to read of the performances of those trained in the *Kalaris* of the land, one can easily see how extremely useful for purposes both of health and safety such training was, as also how the Kalari training is something quite unlike anything seen or heard of in any part of the world. Seeing what it can do for a man, the restoration of *Kalaris* and the revival of Kalari training would be most desirable; the restoration has to be speedily effected, for there are very few Kalari trained people left, and they are getting very old. If they too disappear, leaving no trained man behind, one of the most precious and most characteristic of our possessions would be irrecoverably lost.

16. Sports and games of a non-military nature prevalent in the land defy all attempts at logical classification or exhaustive enumeration. The most universal game in this group is a game called *Pandu Kali* or *Thala Pandu Kali* or *Thalama Kali*, with a ball generally of fibre with a covering of leather and about three inches in diameter. The latter names of the game are derived from the name of the first of the eight different ways in which the ball has to be hit off with the hand by the 'hitting side' before the game is over. Any number of players can take part, but the number must be the same on both sides. All the players take the field at the same time. The side which wins the toss decides whether they will 'serve' from the home-line marked by a four-foot stick stuck into the ground, or whether they will be strikers up. If they decide to serve, they range themselves in a line on either side of the stick facing the field. Their opponents arrange themselves in a line facing the strikers, some yards away. The captain of the striking side chooses one of his men to begin with *Thalama*. The chosen player makes a circular motion round about his (*Thala*) head with the ball and, throwing up the ball, strikes it with the open palm towards the opponents as it comes down, just as the ball is served in Tennis. The strikers' try to catch the ball before it touches the ground and, if they succeed, the server is out. If they do not succeed, the ball after service is kicked alternately by the members of the two parties till the ball on any occasion crosses the home-line or comes to a stop. If the ball crosses the line, the server is out. If it has merely stopped rolling, the captain of the striking side asks one of his players with the surest aim to throw the ball from where it stopped, and hit the stick planted on the 'home-line'; if the player succeeds, then too the server is out. If he survives all these, he scores the first point in *Thalama*; then plays the second and third points in it, and then goes on to *Otta* then *Eratta*, then *Pidichuketti*, *Kalin-kilu*, *Thudama*, *Oti*, and *Chakkara* in succession, three of each, to the end, provided on none of the aforesaid accounts he is declared out. As he continues to serve, his partners help him to keep the ball from crossing the line. If he goes out at any time, he helps to defend,

and another from his party takes up service. In this way all the players of the serving side go out and then they change places with the strikers. They repeat the procedure and the game is won by the party which first gets through *Chakkara*. This is the Thalama ball game and is the most popular of indigenous games with the ball in Cochin. Intelligent organising work is involved in the game, because people must be selected, some with sure hands, some with sure eyes, some with strong legs, and finally the field has to be arranged properly. When those who had proved good at this game took to football, it was always found that they developed into surefooted hefty kickers who could work with a team. There is another popular game with

Pepandu.

the ball called 'Pēpandu' played more or less on the lines of the American Base ball.

Kuttiyum Kolum.

There is a game like the English cricket, but played with sticks to hit with and to be hit, and a hole in the ground about three inches long and two deep instead of wickets. Other games there are with long sticks and short ones, and straight ones and crooked ones. Some of them are

Karotti Kali.

like primitive ancestors of the present day Hockey, specially the *Karotti kali*, so common among the little rustic lads who look after the cattle in the meadows. With curved sticks, each with a knob at the curved end, they play a kind of hockey with the big, dry, and hard seed of a mango serving for the ball. Some are like Golf; while others, like the pastimes of those witches in "Macbeth", are merely "things without a name". They are all however, sufficiently exciting to attract many youngsters together, and good enough to give them opportunities to know one another and to provide them with merriment and with plenty of exhilarating exercise. There are many more games which demand strength and stamina, rapidity of decision, strategy and team work ; indulgence in such games strengthens the

Miscellaneous.

muscles ; strengthens the lungs since breath control is necessary and increases the agility of the body. Games like *Mas*, *Salgudu*, *Bhrandan Kali* are examples.

These are, however, like *Pepandu* and the *Kutti* and *Koz*, merely juvenile games for boys below sixteen.

17. Games of foreign importation are more universal and popular among the educated classes to-day. The training received during the school days may account for the popularity of foreign games as also the great excitement they provide. Football, Hockey, Tennis, Badminton, Basketball, Baseball, Cricket, Billiards, Table-Tennis are all played by and enjoyed by the educated section of the people. It reflects well on the versatile ability of the Cochinites that a fairly high standard of proficiency have been attained by the votaries of these various games, except, perhaps, cricket which, for want of facilities, has not taken root like the rest.

18. Besides these games on land, there are many aquatic sports which provide considerable excitement. Rowing and paddling in the beautiful quite reaches of the Backwaters for which Cochin is famous, and in the rivers of the land, afford pleasure and exercise. They are popular recreations; a large variety of watercraft can always be seen in these palm-fringed, shimmering lagoons, and among the denizens round about the backwaters would be discovered many an oarsman who would be an asset to any college or the Varsity Boat Club, at Oxford or Cambridge. Swimming is a universal pastime, and a Malayali who does not know swimming is looked upon as a curiosity. There are many varieties of swimming and diving games. Swimming is so popular because water has a particular fascination for the Malayalis who are reputed for their cleanliness. Visitors to this corner of India have always been struck with the simple but scrupulously clean habits of the Malayalis. Every Malayali household has its pond, and every Malayali has at least one bath a day. The average is two washes and, during the hot months, many have their mid-day dips as well. These frequent baths have made the people take to swimming very kindly, and this sport is extensively practised and enjoyed by the young and the adolescent of both sexes.

19. Many on account of the hours or the nature of their work, find it impossible to join in the various games, and they take exercises to keep themselves fit. Maxalding, Sandow's Exercises, Muller's systems, *Surya-namaskaram*, indigenous *Baski* and *Kasrath*, and extremely difficult exercises of yogic origin, have all their respective enthusiasts. All these exercises are efficient to keep one in health, but they are not of the best, if and when classed as sports or pastimes, because they do not give one that excitement, joy or training as in team-work. The games and sports which do give these are decidedly superior to mere exercises.

20. There are some who hold that men, after middle age, should not indulge in games. Among some modern women, things are worse. They become self-conscious at a ridiculously small age and believe that they would be losing the charm of womanhood if they played any games. This aversion to sports among the elderly men and the women of Kerala, it may be observed, is only a recent development. During the days of Kalaris, men past the mark of middle age participated in the various military games with all the zest of youth; and the maidens and the matrons of the land with the aid of their pastimes like *Kaikottikali*, *Kolattam* and swinging, unlike their many sisters of the West, kept their health without bartering in exchange the birth-

right of every woman,—the right to be charming. *Kaikottikali* is a kind of dance in a ring where the dancers sing songs as they swing round, keeping time by the clapping of hands (*Kaikottal*) and the smart, rhythmic tapping on the floor with the feet. The songs have an enchanting harmony, and a beautiful rhythm, and few more fascinating sights can be recollected than that of a bevy of maidens simply but attractively dressed enjoying themselves at this pastime. Equally

beautiful is the *Kolattam*. It differs from the *Kaikottikali* in that it is more a children's pastime and that, instead of clapping hands, the performers use a pair of sticks each about a foot long with metal discs at the top. When the sticks are struck against each other a pleasant jingling sound is

produced. There are many varieties of *Kolattam* dances. Like skating experts who can do figure-skating on the ice, a party of well trained *Kolattam* performers can construct patterns on the floor, or, holding coloured cloth streamers hung from the tip of a pole (like the May-pole), can pleat and unpleat patterns as they sing and dance, the tinkling sounds from the anklets on the little feet and from the discs on their sticks keeping time to the music. Tourists, male and female, from various parts of the world have confessed that they felt enchanted with the sight of *Kaikottikali* and *Kōlāṭṭam* by well trained and picturesquely dressed maidens. *Kaikottikali* and *Kōlāṭṭam* have been selected for special mention, because, of all women's sports and pastimes, they are the most important from the point of view of popularity, of exercise, of teamwork, of art and aesthetics. Famous exponents of western dancing after seeing *Kaikottikali* were full of admiration for it. Western dancing gives good exercise for the legs and teaches the art of rhythmic movement. But *Kaikottikali* gives exercise to the entire body, and, besides, since the performers have to sing while they dance, strengthens the lungs as it teaches them the secrets of beautiful poise and of rhythmic movement.

21. Other games there are like *Ettikkali*, *Anchukallu*, *Korangkali*, and others played with pebbles slightly smaller than marbles. These games with little stones train the little children to control their fingers, making those limbs agile and supple. This training stands them in good stead when they learn fancy needlework, beadwork, or wire-work, and when they learn the *veena* or the harmonium. A pastime often played out-of-doors by the girls is the *Vattukali*. Rectangles about ten feet by four would be marked on the ground and it would be divided into compartments. The player has to balance herself on one leg, jump into compartments after compartments in recognised order, kicking a small piece of flat stone, (the *Vattu*) roughly circular in shape, about an inch and a half in diameter. The eternal feminine with ever changing tastes among the middle classes in the State, turn their noses up at these fine pastimes of their grand-mothers; and they have not

yet taken to English pastimes to any considerable extent. The large majority of school girls seeing only the spectre of examination before them work at their books day in and day out, forgetful of time and strength. When one notices parties of puny girls, with low-necked short-sleeved dresses, which they wear as per the days' fashion, but which show off their hollow shoulders, bony arms, and the general anaemic condition of their bodies, one realises that it should be made clear to the girls that their health is as important—nay more, for the prosperity of the community, as the health of the boys.

The Government certainly felt this and, in 1926, secured the services of a Danish lady to advise upon and devise a scheme of physical culture for women in the State. Many pooh-poohed the idea, refused to have anything to do with the whole thing, and sent their girls back to learn the story of Alfred and the cakes, the length of the Siberian rivers, and the causes of the Wars of the Roses. Others realised the sincerity and good-will of the Government and, even though they did not work exactly on the lines laid out by the expert, they yet took advantage of her advice, to understand some of the principles of physical education. Many schools got teachers trained for the work and as a result increased attention is now being paid to physical education in girls' schools.

22. We now pass on to the games generally played in-doors where the element of chance provides as much excitement as the element of skill. A great variety of games with cards, dice (of different shapes), and chess pieces, are prevalent among the people. The poorer classes too have their various games of chance with shells, stones, coins or dice. The fate that is fast overtaking the out-door games of indigenous origin, is overtaking these in-door games too; and rarely can we hear, during the quiet mid-day or twilight hours, the jingling of the dice as they are thrown in play. But cards are extremely popular, because it caters to a large section of middle-aged people who have a feeling that it is not proper for them to indulge in out-door games like Tennis, Hockey or Football, or who have a fear, real or imaginary, that

Encouragement by
the Government.

In-door games.

Cards.

they are not equal to the exertion of those games. Chess is another popular in-door game. The board and the number of pieces are the same as in European chess, but names of the pieces are different as also some movements. Thus King is *Devan*, Queen is *Manthri*, Castle is chariot, pawns are men and so on, and there are more pieces in English chess which can make sweeping movements. Chess is a game of Indian origin, which passed on to Europe through Persia and Arabia. It has been a popular game among Malayalis from time immemorial, and stories are told with much gusto about great chess players of old.

23. Hide-and-seek, blind-man's buff, the hidden-ring, and such games may be considered typical specimens of a large inexhaustible class of miscellaneous games mainly indulged in by children without distinction of sex. Those named are all familiar and do not call for details. But *Uppu Vechu Kali* may not be so familiar. Any number of players can take part in it. The players divide into two parties and two areas of the house garden would be selected, the one hidden from the other, but more or less equal in extent and in opportunities. The parties toss for areas and, when each has been assigned an area, the parties set to work in their respective plots. Handfuls of clean sand are taken, and little heaps, say about half an inch high, are made (as salt would be served at meals, hence *Uppu Vechu Kali*) in the most unexpected places, or heaps are made and hidden. For this purpose all the known theories of protective colouring and camouflaging would be brought into service. A shadowy corner might hide about two score heaps. An innocent looking dry leaf lying amongst a dozen others might cover a score. Pits might be dug, the heaps laid and then covered over; thus the process goes on till the appointed time is over. Then the parties meet, and if they could be named A and B, A accompanied by B would wander over B's area, and discover and brush off as many of his heaps as possible, and when he gives up, B would show him and count the undiscovered heaps. Then B goes over A's area, the process is repeated, and A counts the heaps on his area undiscovered by B. The two numbers are

set off against each other. The performance is repeated till a hundred or two hundred, or a number previously fixed, is scored against one party, when it pays the forfeit. *Uppu Vechu Kali* is an enjoyable game, and one can easily see how it gives extensive scope for the exercise of juvenile ingenuity and develops powers of observation.

24. There can really be no end to a list of such juvenile games. A little imagination alone is necessary and a party of children can invent a Make-shift games, pastime. For instance, we used to have imaginary voyages of exploration. "Adventures of Sinbad" in W. T. Stead's 'Books for the Bairns', "Adventures of Crusoe", and notes on Scott's exploration in contemporary papers gave us inspiration; then we set out to the remote corners of our garden, pretending 'things'. Sinbad's adventures were mere child's play compared to the experiences we went through, the Everest was merely an ant-hill compared to the peaks we climbed, the Pacific Ocean was a mere bowl-full of water compared to our oceans, the Grand Canyon of Colorado dwindled to the size of a street drain by the side of the gorges we went through, and the pleasure and the satisfaction we derived from these imaginary feats of exploration and discovery surpassed the joy of the Spanish adventurer as when, from a peak in the Darien, he saw a great water stretched before him.

25. Such are some of the sports and pastimes of the people. What with economic pressure and the exacting nature of an educational system, there is no doubt that some of the best systems like the *Kalari Payattal* or *Kaikotti-Kali*, which guaranteed our health and provided us with a certain amount of amusement, have been fast dying out. Our boys and girls were trained by environments to what may be called an examination cult, that is, a belief that passing of an examination at the end of every year is the 'be-all and the end-all' of one's existence. Unfortunately they did not see that, unless they protected their health by regularly exercising the body and relaxing the mind, they would not long keep equal to the strain of examinations, or find themselves able to utilise their knowledge for the benefit of their own selves or of their dependents. The worst days would seem to have passed. In recent years, the reaction

in favour of sports has been particularly noteworthy. The inception and formation of the Cochin Athletic Association, the increased grants to schools and Colleges on sports accounts, the appointment of physical culture experts, the grants of new sports trophies, are only a few of the many examples which can be quoted to show how anxious is an administration, shaped and directed by a Ruler ever solicitous for the happiness and prosperity of His people, to keep them free from the sorrows and sufferings of bad health and of diseases.

26. Mr. M. Balakrishna Menon, B. A., B. L., the Secretary of this Association, has supplied us with the following information about this useful body. His Highness the Maharaja of Cochin is the Patron of the Association. It was started in 1919. In 1924, the Government entrusted it with the conduct of the Cochin Inter-school Sports, and sanctioned an annual grant of Rs. 1,000. In 1926, when the Association took up the conduct of the Olympic Sports, the Government increased its grant by Rs. 500. To achieve its various objects, (a) the encouragement of healthy sports, (b) the revival of deserving national games, and (c) the upholding of the great traditions of sportsmanship, this Association, besides conducting the inter-school sports and the inter-collegiate sports, has organised tournaments in tennis, foot-ball, badminton and so on, not only for school teams, and college teams, but also for the public at large. Besides the Association has been selecting, training, and sending up at its own expense, competitors for the Madras Olympic Sports, where their performances have often won great praise. To call the attention of the Public as it were, to the services rendered by this Association, and thus persuade the public to support it in larger measure, His Gracious Highness has awarded a magnificent football cup, the value of which would be about Rs. 800. Many others too have generously helped the movement for which the Association stands. But any amount of beneficial work remains to be done which would mean a considerable expenditure. The Association under the fostering care of a generous Government have done much to keep alive the spirit of the athlete and the sportsman in large numbers of Cochinites past the middle age.

27. The present administration is also zealously attending to the sports clubs in the schools of the State. The old order has changed; the case of the boy active on the sports fields has come to be considered redeemable; and the law upheld by some teachers that, 'A sportsman is *ipso-facto* a dunce and a never-do-well and does not deserve to be promoted' is being modified. Facilities have been improved, and increased help have been offered to schools, to enable as many boys and girls as possible to derive the benefits of healthy out-door games and exercises. Special steps have been taken to guarantee proper physical training to school pupils. Besides encouragement given to them by the conduct of inter-school sports and tournaments, specialists have been appointed to organise the physical culture department in various institutions. Two trained men are doing the work for the boy schools, and a lady specialist was invited to prepare a scheme for the girls' schools. Seeing performances of the *Kaikottikali* and *Kolattam*, however, this lady seems to have left with the impression that, if these two pastimes are encouraged, there is not much to be done for the Cochinites so far as physical culture for girls is concerned. Steps have been taken, therefore, to give training in these pastimes to the students of the girls' schools of the State.

28. These recent years have seen vast changes in the Sports department of the Maharaja's College, a first grade college with an average of about 600 students every year. The Sports Club has been entirely re-organised and grants on the sports account have been substantially increased. More important is that a full-time specialist has been put in charge of the Sports department. He set to work in right earnest and, after classifying the students into classes according to the general health, has been giving suitable exercises to them. Besides, helped by the administration, he has extended the scope and activities of the department, so much so, that at present almost all the students can take advantage of the facilities offered by the Sports Club of the College.

29. Our work is done. The work is wound up not because the subject is exhausted, but because this is only a Chapter and it has to be concluded. In a country with a population

The Maharaja's
College Sports
Club.

Conclusion

bordering on 350,000,000, and a birth rate of about 40, it is difficult to convince people of the value of the life and the health of human beings. Walter de la Mare lecturing on 'Fiction' in Cambridge said, 'We would be shocked to hear that a great flood destroyed ten thousand lives, unless it were in a country like China or India'. The present policy of the Imperial Government and of the administration of progressive States tell a different tale. It would appear that there is an extensive realisation of the value of health and of proper physical culture among the people. The increased patronage now being shown to sports and pastimes throughout the land is, perhaps, an expression of this realisation. The State of Cochin occupies a front rank in the new movement. Increased sympathy for the sports, departments of institutions, appointment of experts, reorganisation of sports clubs, attempts at the revival of *Kaikotti-Kali*, *Kolattam* and other pastimes prove our point. Ample facilities have been recently provided to get the necessary equipment for various exercises and games. This renaissance in sports and physical culture must in the fullness of time bear rich fruit; when a couple of generations later we rarely meet puny, sickly children timidly traversing the streets, scared by the slightest noises and the slightest movements, but, instead, we meet batches of healthy, strapping boys or girls, full of health and hope, swinging along, with a song, we must proffer our grateful thanks to the administration of a most generous and affectionate Ruler who spared no pains and stinted no money to secure the happiness of His people.

30. PUBLIC WORKS DEPARTMENT.*

(By M. R. Ry, V. K. ARAVINDAKSHA MENON, Avi., Asso. A. I. E. E.,
A. S. M. E., the Chief Engineer).

HISTORY.

1. "The Public Works Department was organised in 1870. Till then all works used to be executed by the officers of the Revenue Department, who had no professional knowledge of the work. Even after the organisation of the professional department, Temple and Palace works, together with several other petty works, continued to be carried out by the Revenue officers till 1890, when a Maramath Department, which was also manned by non-professional men, was created for the execution of such works. This dual system was, however, found to work unsatisfactorily, and the Maramath Department was therefore abolished in 1897." The above extract from the Cochin State Manual gives in a nut-shell the history of the Department till the year 1897. The Department at that time was working under a Chief Engineer who had under him an Assistant Engineer and two Supervisors. This continued till 1903 (1907), when Diwan Mr. A. R. Banerji (now Sir A. R. Banerji) made some important changes in the constitution of the Department. Three territorial Supervisor's Divisions were created, and a separate Irrigation Branch was formed to work under the Assistant Engineer. Devaswam work continued to be executed by the Public Works Department. In 1907, the Supervisors were designated Assistant Engineers and their pay was increased. In 1909, a Draftsman Supervisor was appointed to be in charge of the Chief Engineer's drawing branch. The next important reorganisation was carried out in 1900. The whole State was divided into two Divisions, the Northern Division comprising Trichur, Talappalli and Chittur Taluks, and the Southern, comprising the Taluks of Mukundapuram, Cranganur and Cochin-Kanayannur.

* This should have been the 18th chapter; as it was got late, it takes its place here.

A personal Assistant was also given to the Chief Engineer. The pay of all the officers was increased. In 1106, the two Divisions were again broken into three, as before, Southern, Central and Eastern. Mechanical works were placed under a Mechanical Assistant Engineer. A special Irrigation Division has also been recently constituted. The accompanying table shows the increase in expenditure under Public Works in every quinquennium, from 1085 to 1105.

Heads of Expenditure	1085	1090	1095	1100	1105
Communications— Original and Repairs, including Maintenance, Buildings— Original and Repairs.	1,27,955	2,01,633	3,44,721	3,26,447	6,77,800
Irrigation— Original and re- pairs, including Maintenance.	1,88,727	2,63,874	6,11,615	3,43,412	5,76,100
Total expenditure under Public Works. (Civil Branch).	40,800	1,09,882	7,21,791	1,06,891	80,664
	4,96,143	7,53,698	12,39,394	11,25,899	20,69,499

It will be seen that the activities of the department expanded phenomenally within the past 15 years, a phenomenon closely co-eval with the period of the rule of His Highness the Maharaja.

SPHERE OF ACTIVITY OF THE DEPARTMENT.

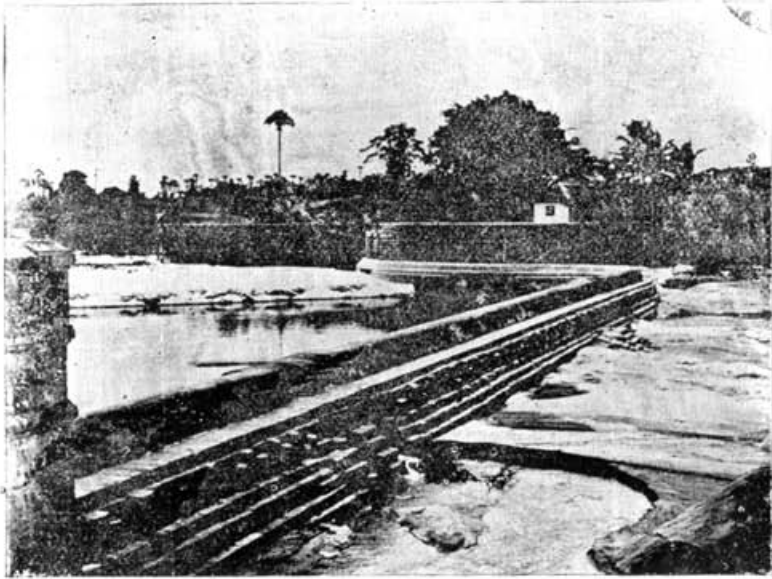
2. The activities of the Department may be considered under the following heads:—1. Construction of original works, under 'Communication' including Roads and Bridges. Maintenance of constructed roads as well as repairs to bridges also come under this head; (2) Construction of new buildings and repairs to old ones; (3) Construction of new irrigation works and repairs to existing ones; Maintenance of irrigation works, such as constructing Chiras, bunds, etc., as well as distribution of water in the Chittur Irrigation systems come under this head; (4) Miscellaneous original and repair works such as compound walls, etc.; (5) Annual maintenance of buildings called P. C. R.; (6) Investigation of water power resources.

COMMUNICATIONS.

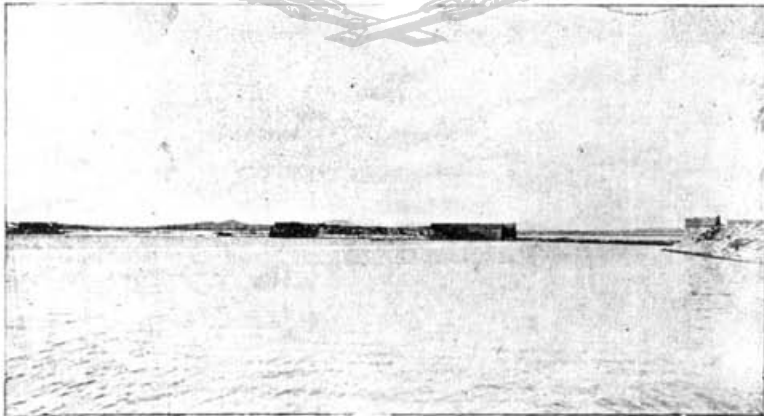
3 A brief account of the development of the means of communication from the earliest times to the present day may not be out of place in this connection. Before the advent of Diwan Sankara Warriar (1840), there were no carriage roads at all in the State. There were only mere foot-paths. Goods were carried from place to place on men's heads. There were, of course, no bridges too. Sankara Warriar inaugurated a vigorous era of road and bridge construction and, before 1850, there were about 300 miles of good roads; and this period also witnessed the construction of many of the important bridges that now exist in the State. These works, it is said, were carried out under the personal supervision of the Diwan. The metalling of these roads was however done by Diwan Sankunny Menon who also constructed the Shoranur bridge.

4. Many roads were opened from time to time under successive Diwans and, by 1909, about 485 miles of roads (of which 430 were metalled) were opened and maintained by the Department. In 1914, a Road Committee was appointed by Government to submit a report laying down a road programme, for execution, based on a definite policy. This led to a vigorous expansion of road construction. Such important roads as the road from Trichur to Kandassankadavu, Tripprayar to Enamakkal, the road from Chittur to Vannamanada, Nelliampathy Ghat Road, road from Chelakara to Elanad, road from Erumapetty road to meet Ponnani road, road from Mala to Annamanada, road from Mala to Krishnankotta, road from Chottanikara to Peppathipara, road from Alur to Kodakara and thence to Vellikulangara, road from Cochin to Edacochi, road from Narakkal to Ayyampilli and many others came into existence in close succession. The new Cochin-Edacochi road has brought Cochin and Alleppy much closer together, the journey hardly occupying more than an hour. From the point of view of trade and interstate communication, this road is of great importance.

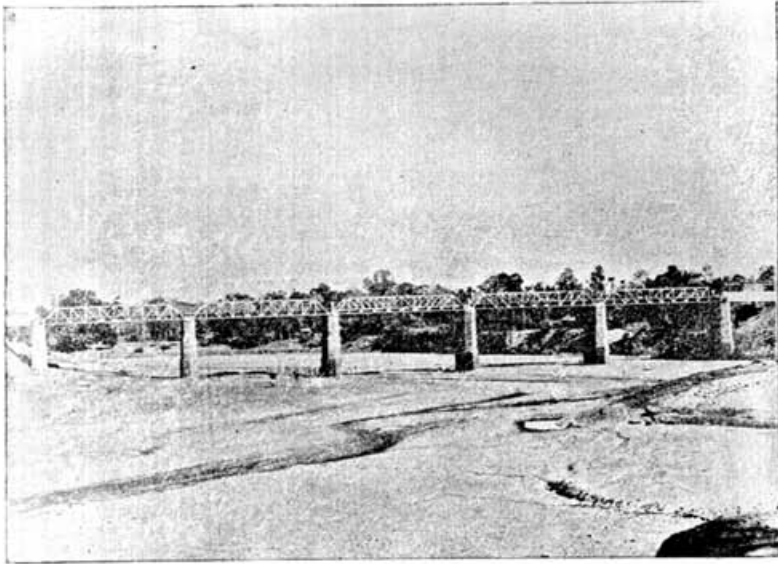
5. Another important road that is under construction is the Vaipin-Pallippuram road. For many decades, there has been in this region a sandy stretch of unmetalled road which has been called the 'Anchal road', as, perhaps, it was the route taken



Moolathara Anicut.



Enamavu Dam.



A ferro - concrete bridge in a village in Thalapilly.



A foot - bridge in an out - of - the - way village.

by the anchal runners. This road from various causes has become very narrow in some places while, in other places, it has altogether ceased to exist. The work of improving and metalling this road has now been taken up.

6. A road of about 12 miles long is being opened from the foot of the Ghats leading to the Nelliampathi Plateau. This was pressed on the Durbar's attention as being a very valuable adjunct to the opening up of the Plateau for tea cultivation. After much consideration and investigation, the work was started in 1103 and is nearing completion. The total expenditure on the road is expected to be about 4 lakhs.

7. With the institution of Village Panchayats, the opening of village communications received a great stimulus. But in spite of these large additions to our road mileage, however, the total length of the roads under the maintenance of the Public Works Department in 1105 was only 465 miles, while, in 1085, it was 485 miles. The reason for this is partly the transference of all roads within the Municipal areas to the respective councils to be maintained by those bodies, and partly to the transference to the respective Village Panchayats of all roads which are strictly only village roads but which were originally maintained by the Public Works Department. When considering the mileage of roads, it has also to be remembered that, of the total extent of the State, a large part is taken up by forests and backwaters. The State is covered with a net-work of roads in good condition, and the 465 miles do not cover the length of the Municipal roads and those maintained by the Village Panchayats, which together will cover more than the length of the P. W. D. roads.

CONDITION OF ROADS.

8. The roads as opened by Diwan Sankara Warriar were only earthen roads. The first attempt at metalling these roads was made by his illustrious son, Diwan Sankunny Menon (1860—1879). Thanks to the excellent facilities for drainage that exist, the very good nature of the sub-soil, the excellent quality of road metal available and, lastly, though by no means the least important of all factors, the forward policy in all such matters adopted

by successive Rulers assisted by their Diwans, the roads in Cochin have earned an enviable reputation for excellence.

9. The year 1099 is an eventful year in the history of the Cochin roads. The disastrous floods at the end of that year damaged many of the roads very badly. The Shoranur-Cochin Railway was breached in many places. The through running of trains between Ernakulam and Shoranur was thus held in suspense for many months. This indirectly led to the vast increase of Motor Bus traffic. Before 1099, very few buses were plying in the State roads. Since that year, the increase in the number of buses running and the frequency with which they run as well as the number of roads on which they run is something which could not have been imagined then. There are at present very few villages in the State that are not served by motor conveyances. This phenomenal rise in traffic, coupled with the damages wrought by the floods required prompt action, and the Government responded with alacrity and sanctioned large sums for repairing the damages and also, in late years, considerably increased the maintenance allotment. The condition of roads at present continues to be satisfactory. A system of periodical surface renewal of roads has been introduced within the past ten years. Partly with the annual maintenance allotments and partly with the special allotment sanctioned from time to time, the metal coat of all important roads is renewed in 3 to 5 years. Traffic has increased so enormously within recent years that a three inch thickness of metal coat wears away within this time, and unless another coat is at once superadded before the previous coat gets worn out, the subgrade will be exposed, and the road damaged. Particular attention is being paid to this now.

10. We have also recently taken up the question of tarring road surface. A small length of the round in Trichur was done in Medam 1106, and it is too early to say how the surface will keep. The result so far is, however, satisfactory.

11. The majority of the existing bridges and culverts were constructed, as already mentioned, during the time of Sankara Warriar and Sankunny Menon. With the exception of the

Shoranur Bridge, which was constructed of granite, and the Manali bridge and a few others, which were constructed of brick, the material used for the construction of abutments and piers of other ones was chiefly laterite. This could be brought locally at a cheap cost and, as the needs of times required the construction of a great number of these structures, no other material could be thought of. But in course of years, on account of the action of water and the weather and also the enormous stresses set up by heavy modern traffic, many of the culverts, and a few of the big bridges too, had to be reconstructed with granite rubble.

12. Another important departure that has been made in the design of bridges and culverts is the adoption of reinforced concrete for decking the bridges. Reinforced concrete has within recent years assumed an important role in construction. It is economical and enduring. Formerly, decking was formed either by means of laterite arch or granite cover slabs resting on either old rails or R. S. Beams. Many of the arches have crumbled, and as to the use of granite slabs, this has not proved a satisfactory deck. The old culverts are, therefore, being gradually replaced by more substantial ones built with granite and reinforced concrete decks.

13. Special mention, on account of its importance, has to be made regarding the construction of the bridge over the Cheera-kuzhi river in the Talappalli Taluk. The question of constructing a bridge over this river was, for a long time, under the consideration of the Government, but it was only in 1923 that plans and estimates were actually sanctioned, and work was started early in 1924. The abnormal floods of that year led to an increase in the height of the piers. The bridge was completed and opened for traffic by the then Diwan in 1102 Medam. The bridge was also named 'Rama Varma Bridge' after His Highness the Maharaja. Barring the Shoranur bridge, this is the longest bridge in the State.

14. Among other new bridges constructed may be mentioned the Korayar and the Velanthavalam bridges. These two bridges, both on the Velanthavalam road in the Chittur Taluk, constructed respectively in 1096 and 1103 have brought Coimbatore

within 27 miles of Chittur. Two other important bridges, viz., the bridge across the Varattar river and that across the Chengal Thodu are in course of construction, in the Taluks of Chittur and Cochin-Kanayannur respectively.

15. In the Cochin-Kanayannur Taluk, a special difficulty in communication exists on account of the presence of numerous canals, especially in the littoral coastal regions. Wooden foot bridges on laterite abutments were put up from time to time over these canals but, on account of the action of salt water and the weather, such bridges do not last more than a few years. Reinforced concrete however has furnished a satisfactory solution to this problem. Several foot bridges are now being constructed with that material.

16. It can be said that the last fifteen years witnessed a period of intensive expansion in communication only comparable to the early forties. But there is this difference. In the one case work was started at a time when there were no roads at all and the condition of traffic was such that it did not demand a road surface of high excellence. The different rivers were left unspanned and the volume of traffic did not justify or demand the construction of bridges over them. The growth of automobiles and buses during the last fifteen years has been phenomenal, and this necessitated the construction of hundreds of the difficult bridges all over the State during this time. The condition of road surface has also been improved; and roads in Cochin still holds the enviable position of pre-eminence which it has always held among the roads in South India.

BUILDINGS.

17. Before the days of Diwan Sankunny Menon, there were no public buildings worth the name. Public works of all kinds received a great impetus during his time. With the constitution of a Public Works Department under his administration, an era of vigorous construction in all branches dawned, and schools, hospitals, court-houses sprang into existence. Since that time there has been a steady expansion in the activities of the department, under building construction.

18. The State expenditure on education and medical relief has been expanding steadily with the increase in revenue. This has

necessitated additions to our school and hospital buildings on a very large scale. To take a few instances, in the Ernakulam General Hospital, over three lakhs of rupees have been spent within the past ten years in effecting additions and improvements. New buildings have been constructed for the Female Ward, a new and up-to-date Operation Theatre has been put up, and a Pay Ward has been built. An X-ray installation, and Ophthalmic Ward and Hospital, etc., are some of the other buildings that have been put up in the General Hospital.

19. Additional buildings have been constructed for Trichur Civil Hospital, Hospitals at Irinjalakkuda, Chalakkudi and other places. Besides, new dispensary buildings have been constructed at Ayyampilli, Pudukkad, Mulanthuruthy, Kattur, Kozhijampara, etc. The Trichur Maternity Hospital, constructed in 1085 and raised into an upstairs building in 1091, is a fairly imposing edifice standing on the Trichur Round.

20. The amounts spent on educational buildings is even larger. Large additions have been made to the College at Ernakulam which was in recent years raised to a First Grade College and named 'The Maharaja's College'. Similar additions have been made to almost all the High Schools also. A new and architecturally splendid building has been constructed for the Girls' High School at Ernakulam. The fine set of buildings recently put up at Ramavarmapuram with a view to locate the Maharaja's College there also deserve more than a passing mention.

21. Court houses have also come in for a fair share of expenditure, though not to the same extent as educational and medical buildings. A decent upstairs building is now being put up for Court Houses at Ernakulam.

22. Another important direction to which building activities have flowed is the construction of palaces at Trippunittura. Within the past ten years, a great number of additional palaces have been constructed at Trippunittura, for the convenient accommodation of several of the members of the Ruling Family. Even now, it cannot be said, that all requisitions have been satisfied. The question is a complicated one, as, with the increasing growth of the family and the consequent necessity for

more buildings, the buildings' space available within the Tripunittura Fort is becoming scarce. The question will have to be tackled in the very near future.

23. The Central Jail buildings at Viyyur requires more than a passing mention. The Central Jail was originally located at Ernakulam, where scope for expansion was almost nil. During the time of Diwan Mr. Banerji, it was resolved to shift the Jail to Trichur. The site of the Viyyur Park was pitched upon as suitable, and work was started in 1088. The Jail buildings are commodious and situated in very healthy surroundings. Quarters for the staff, hospital, Civil debtors and workshop, are some of the structures that have been constructed, besides the necessary barracks for the guard.

24. A word may be mentioned about the Trichur Museum and the Zoo. After many changes of location, the present site was finally selected by Diwan Mr. (now Sir) J. W. Bhore. Very airy and substantial buildings were constructed for housing the lions, the tigers, and leopards and all other animals. A fine snake house with a beautiful glass cage for the Hamadryad in the centre has also been built.

25. The Leper Asylum at Adoor recently completed is another costly scheme entrusted to the Public Works Department for execution. Situated on a slight eminence and possessing a salubrious climate and a good water supply, the site is an almost ideal one for the Asylum. Up-to-date buildings, catering to the comforts and conveniences of the afflicted, have been put up. Other buildings that were constructed by the Department within the past 15 years include the Ernakulam Town Hall where is located the Ernakulam Public Library and where the Cochin Legislative Council holds its sessions, the Mental Hospital at Trichur, additions to the Palaces at Coonoor, improvements to the Tullocks Gardens at Madras, the Rama Varma Home for the destitute sick and many others.

26. Cochin has always been guided in the matter of building construction by a policy of economy and efficiency but without sacrificing aesthetic proportions and pleasing designs. Buildings were constructed to meet certain definite functional

demands with comfort and convenience. Its Engineers never consented to sacrifice the State for the sake of a cornice.

IRRIGATION.

27. The State divides itself into areas of different characteristics in respect of agriculture and irrigation. We have the Eastern Districts like Chittur where rainfall is comparatively small and the rivers have large bed fall. Such a condition favours diversion of water by anicuts. The possibilities of such irrigation works on the Chittur river were first investigated by General Cullen, who was the Resident when Sankara Warriar was the Diwan. At the suggestion of the General, the Diwan started the construction of the Mulathara Anicut and the necessary canals. But the canal had to be redone in later years, and it was only about 50 years back that the whole system was brought into complete working order. Within the past 15 years, large expenditure has been incurred in the construction of head and scouring sluices and sand sluices over the anicut itself, and now the entire main canal is being widened and regraded at great cost. This work was started in 1100 and is being carried on in stages.

28. The Kunnamkattupathy and Themparamadaku systems in Chittur owe their existence to private enterprise. They were, however, acquired by Government some years ago, and considerable amounts are being spent on the improvements necessary for these systems also. The total area irrigated by the above three systems as well as by the Nūrṇi System, which also was constructed by Government, is about 18,000 acres and the total length of the main and the branch canals is 53 and 76 miles respectively.

29. Then there are the Mukundapuram, Trichur and Talappalli Taluks enjoying the copious rainfall of the West Coast, averaging more than 140 inches per annum. This occurs in two definite periods known as the South-West (June-August) and North-East (October-November) monsoons, which ordinarily supplies the watering requirements of the *Virippu* and *Mundakan* paddy crops. Nature thus favours the cultivations of paddy in these Taluks, but artificial diversion of water for irrigation

is necessary in most cases to deal with deficiency in rainfall at particular times of the plant growth. Such diversions are best done by constructing moveable dams across streams which flow through the country. A large number of such dams were constructed or improved during the last 15 years. The Kallai chira for example, improved about 8 years ago, is one among many of such works on the Viyyur River in Trichur. Similarly, on the Vadakkancheri river, the Paranur chira, the Peruvanchira, the Kumaranellur chira were constructed. The Attur chira on the same river is under construction. This system of irrigation forms the mainstay for the *Virippu* and *Mundakan* cultivation in these Taluks and has proved extremely efficient.

30. Great improvements were effected in recent years to the Enamakkal Weir in the Trichur Taluk to afford facilities for the cultivation in Kole lands. These lands once formed part of the Cochin backwaters, but were protected from the influx of tides and brackish water by the construction of weir and dam at Enamakkal. Cultivation is conducted after pumping out the water from this plot of about 16,000 acres, at great expense and risk of failure. The period of cultivation being in the dry months of the year (February-May), drought was one of the serious menaces to this crop. Thanks to the improvements done at Enamakkal, the high flood level during monsoons was brought lower with the result that it was possible to raise a crop over a substantial portion of these lands not only during the dry season but even during the monsoon period. Though it is yet premature to say definitely that it has solved the problem of drought in these areas, the experience of the last three seasons would justify the belief that it has been possible in a way to tackle with it. It is safe to say, however, that we are very nearly approaching the solution of a very important problem in irrigation which has been confronting the Government and a very great number of His Highness' subjects for a considerable period.

31. In the Cochin-Kanayannur Taluk, paddy is principally cultivated on what are known as 'Kasi Nilams'. While, in other places, the problem is one of irrigation, here it is one of drainage. Many sluices were constructed, notably in Chellanam, for this purpose during the last eight or ten years. Another large

bund and sluices are under construction across the Konath river near Mulanthuruthi.

32. Cochin is not without its share of frequent floods, especially in the regions of its most torrential stream, the Karuvannur river. A large programme of flood preventive works, by way of extra outlet canals, has been devised and carried out in stages.

33. It will be seen from the above that much has been done by the Government for improving irrigation and drainage in the State; but, like other similarly situated States, here too, progress has been retarded to a large degree by Inter-Statel questions incidental to the rivers flowing through more than one territory. The Chalakkudi river flowing through Cochin and Travancore is one of the few perennial streams which Cochin possesses, but developments to it have to be kept in abeyance for a series of years for that reason. This is of course a source of inevitable delay which is a common feature in all similar schemes, but it is hoped that better understanding will prevail in the end as usual.

CONTRIBUTION WORKS.

34. About the other activities of the Department, mention need only be made about works executed for the Cranganur Principality and the Devaswam Department. It will be seen that, in the case of Cranganur, the same progress has been made as in the State itself. 20 years ago, there were no roads in that principality. But now there are about 15 miles of roads; and about three more miles are in course of construction. This will give an ample provision of roads for the locality. There also buildings for Court-houses, Schools, Hospitals, Palaces have been put up, and the question of connecting Cranganur with the mainland is engaging the consideration of the Government.

35. Ever since the abolition of the Maramath Department in 1897 already adverted to, the Devaswam works were executed by the Public Works Department, either as a separate division under a Devaswam Assistant Engineer or by one of the regular Assistant Engineers. This practice continued for some years after which the execution of the Maramath works was transferred

to the control of the Devaswam Department itself. The Public Works Department has now no voice in the matter except that estimates for works amounting to Rs. 1,000 and above are scrutinised by the Department. That is also the procedure in the matter of works of the Municipal Councils, and Village Panchayats.

ERNAKULAM WATER WORKS.

36. The well water available at Ernakulam is slightly brackish in many parts and is not quite fit for drinking purposes. In 1086, during the time of Mr. Banerji's Diwanship, the Government took the question of executing necessary works for giving the capital town of the State a protected water supply from the Alwaye river. Necessary special staff was appointed under a special Engineer, Mr. Mody, and, by 1092, the works were completed and street hydrants opened in that year. The special staff was disbanded in that year and the works were placed under the Public Works Department. House connections came later and now there are over 700 house connections. The quality of water supplied has been, according to the records of analysis, very satisfactory. The question of extending this Alwaye water supply to Mattancheri has since been taken up and, by 1103, definite proposals were sanctioned and water began to be conveyed across the backwater in barges and stored in pressed steel Over Head Tanks erected within the Municipal Office Compound. The works for extending the benefit of this supply to Chellanam, Andikadavu and other places, are under the consideration of the Government.

OTHER WATER SUPPLY SCHEMES.

37. The Department has also been responsible for the introduction of protected water supplies for Nemmara, Trichur and Aylur. In each of these places, drinking water is very scarce, especially during the summer months, and the inhabitants were up till recently put to very great difficulties for want of an adequate supply of drinking water. 'Trial Borings' at Nemmara were first started in 1102, and an artesian supply was tapped. Filter plants, storage reservoirs, pipe lines, came later on, and now there is an adequate supply of drinking water. Similar works were undertaken for Trichur and Aylur in subsequent years and though, in the case of the former place,

the supply has not been extended to the whole town, a satisfactory beginning has been made. It may, however, be said that the solution of the water supply problem in the case of Nemmara and Aylūr has been both complete and satisfactory.

CANAL NAVIGATION.

38. The organisation and control of traffic in backwater regions of the State was first introduced in 1096. Before that year and, indeed before there were any roads in the State, Canals were a very important means of communication. "The waterways were considerably improved during the administrations of Diwans Sankara Warriar and Sankunni Menon. The latter had also kept a steam dredger at work in the backwaters to maintain the waterways in good condition and to preserve their usefulness unimpaired. The railway has considerably discounted the importance and usefulness of the backwaters, but has by no means superseded them as a means of communication." Traffic had increased so much that, by 1096, it had become necessary to introduce some sort of departmental control over the navigable canals. Legislation was then undertaken and a staff of Superintendents, maistries and checkers was appointed as a temporary measure, and the whole establishment was placed under the supervision of the Mechanical and Electrical Engineer. The staff was made permanent in 1101 and, with the amalgamation of the Civil and Mechanical Departments, the canal staff was placed under the Chief Engineer, the Assistant Engineer, Southern Division, holding direct charge. The activities of the Canal Department has also increased considerably, the total receipts for the year 1105 amounting to over Rs. 27,000.

HARBOUR AND RAILWAYS.

39. Though the Department has nothing to do directly with the Harbour and Railway, still a few words on the history of these projects may not be entirely out of place in this chapter. The question of improving the Cochin Harbour, though it engaged the attention of the authorities for many years, was seriously taken up for execution only in recent years. Experimental dredging of the outer bar was conducted from 1920 to 1922, and was found to be highly successful. Regular dredging was then started and, by 1927, a deep channel

540 feet wide and 34 feet deep at low water, was dredged, and steamers began to come right into the inner Harbour by 1927. The spoils of the dredging were used to form a big reclamation to the north of the Venduruthy island to an extent over two hundred acres. Proposals have recently been sanctioned for further improvements to the Harbour, such as construction of Wharves, Jetties, Ware Houses, etc. in this reclamation, and also for connecting it with the mainland by a Railway.

40. The question of opening a Railway from Shoranur to Ernakulam was seriously taken up by Diwan Sankunni Menon who, with that end in view built 'the magnificent Shoranur bridge at a cost of over three lakhs of rupees'. 'Almost throughout his administration' says the State annalist 'Sankunni Menon was in correspondence with railway authorities and financial syndicates with a view to extend the railway to the capital of the State, but he did not live to see the fruition of his labours'. It was left to Diwan Sir P. Rajagopalachariyar to take up this important project and to see the line constructed. It was opened for traffic in May 1902. Though at first it was not a paying concern, partly owing to the unsatisfactory conditions of its working, matters have considerably improved since then, and the net receipts in 1929 amounted to six and a quarter lakhs on a capital outlay of about 76 lakhs. In connection with the improvements of the Harbour, works have already been started to convert this line into a broad gauge one. Opening of another meter gauge line between Trichur and Kollengode is now under the consideration of the Government.

HYDRO-ELECTRIC INVESTIGATION.

41. The preliminary investigations in connection with the Hydro-Electric project in Cochin were first conducted during the time of Diwan Sir J. W. Bhore. Mr. G. E. Browning, the then, Chief Engineer of the State, an enthusiastic big game hunter, discovered the falls at Peringalkuttu on the Chalakkudi Hills. The height of the falls is about 540 feet and the minimum flow, unaugmented by storage, is capable of producing about 3500 H. P.

42. This was investigated in more detail last year under the Public Works Department and the complete report and plans

were drawn up and submitted to Government. They are now being scrutinised by experts, and it is hoped that the work will be set on foot before long.

From the above it will be obvious that the field covered by the Cochin Public Works Department is fairly large and, in a short chapter of this nature, it is not possible to dwell at adequate length on the magnitude and the varied nature of the works which it deals with. It will probably be sufficient, however, to show how, under the rule of His Highness the Maharaja, this department has striven its utmost in increasing the means of communication and irrigation and in maintaining them at a high level of efficiency, how it has given a protected water supply to many towns requiring it, how it is striving to develop the natural water-power resources and the Harbour and how, in short, in various spheres of its activities, it has attempted to increase the wealth, health and happiness of the inhabitants of the State. That this paper has in a way tried to accomplish.



[NOTE:—The Census figures for 1931 were not available when the early chapters of this work were printed. They are, therefore, here given below.

The official spelling of place names is followed in this except, in a few cases, where I thought it would not clearly indicate the correct pronunciation.

Writers have used English and Malayalam dates somewhat promiscuously. To tide over the difficulty caused by this procedure, the reader has only to add 825 to the Malayalam year when he will very approximately get the corresponding English year.

COCHIN STATE.

Total Population—12,05,016	.. {	Males	5,89,813
		Females	6,15,203
Hindu	...		7,80,484
Muslim	..		87,902
Christian	..		3,34,870
Jain	..		210
Jew	..		1,452
Buddhist	..		96
Parsi	..		3—]
			Ed.



31. AYURVEDA.*

(By M. R. Ry. K. SANKARA MENON Avl., M. A., L. T., Ph. D.,
the late Director of Ayurveda in Travancore.)

1. **Āyurvēda**, the Science of Life, includes in its broadest sense and scope both the animal and the vegetable kingdoms; but now, in its restricted sense, it embraces only human beings; elephants and cows also it takes in, as they are useful to man. It is built upon the Tridōṣha theory of Vāta, Piṭṭa and Kapha; these are the fundamental principles of all material creation. They represent the subtlest primordial matter impregnated with the all-pervading Force in the process of evolution. The harmonious combinations and movements of the subtle matter in these three stages produce what is known as 'Health' or 'the normal condition of the body'; and any disturbance to this harmonious state of the subtle matter produces 'Disease' or 'the abnormal condition of the body'. It is thus evident that the Dōṣhas, according to Ayurveda, are the guiding principles of physiological existence.

2. The causes that produce disease are either extrinsic or intrinsic. Extrinsic causes produce morbid conditions of the system indirectly or directly; in the first case, a preliminary derangement of the Doshas results first, the diseased state coming afterwards; while, in the second case, as in the case of poisons, blows, etc., injury to the system is caused first, disturbance to the equilibrium of the Doshas appearing later on. Intrinsic causes produce disease either by deranging the equilibrium of the Doshas, tissues, excretions and secretions, or by

* Only at a late stage in the printing of this volume that leave was sought for and obtained from the Government to include in it a chapter on this subject. I express my obligations to its author for preparing it with all possible speed, and to Messrs. P. Nilacanta Pillai, the Inspector-in-charge of the Travancore Ayurveda Department and P. S. Varier of Kottakkal for helping me with notes to my questionnaire on the subject.

affecting the balanced condition of the Gunas of the mind. The Gunas are the guiding principles of mental life, just as the Doshas form the fundamental principles of physiological existence. The harmonious relations and inter-relations of the mind and the body, in so far as the Gunas of the one and the Doshas of the other are concerned, explain the principle of a sound mind in a sound body. In the final state, both the extrinsic and the intrinsic causes thus affect the harmonious arrangement of the Doshas to produce diseases or morbid conditions; but there is this difference, namely, the diseases are of varied types in that they demand differential methods of treatment.

3. Force, from which matter is evolved, is manifested through matter. So there is no matter without force, and no force can act without matter. In other words, all matter in the universe, whether living or dead, is endued with force more or less patent.

4. Self is immaterial; it has no limitations of space and time. When self manifests itself through matter, there is Life. Life is expansion; it is a link that connects the past realities with the future possibilities. It is either adaptive or elective; its course being determined by the potentiality of its past Karma. The present life is but an index of the sum-total of the potentiality of its existence in the past ages.

5. The material essences derived out of Force go to make up the entire material universe. According to coarseness, these essences are classified as subtle, medium and gross. The force that acts through each group depends on the intensity and density of the groups. These three kinds of material essences endued with force represent the Dōshas, Vata, Pitta and Kapha. It is seen, therefore, that all material creation, whether living or dead, have the Doshas inherent in them. In themselves, the Doshas are imperceptible. However, in living things, the harmony or derangement of the Doshas is capable of being inferred from the differences in the manifestations of energy or functions. And, through living things, the arrangements of the Doshas in non-living things can be studied indirectly. Force and material essence are so indissolubly connected that the attributes of one

are often given to the other. Force, as such, has no quality. Hence the qualities that are attributed to it are really the qualities of the material essences, which vary under different conditions and circumstances, giving the sum-total of energy of a substance an apparently distorted condition.

6. The material essences of various density that compose the human system are mingled, inter-mingled and alternated according to certain well-defined laws. The life energy that works through these essential essences serves beautifully to carry on the functions of the body in perfect unison and harmony. Therefore, the derangement of a function is evidently due to the deficient, excessive or perverted condition of the material essences, *i. e.*, the Doshas, in one or more organs of the system. The Doshas thus govern the human system and keep it fit; and disease is a disturbance in their harmonious inter-relations.

7. To give the abstract nature of the theory a concrete setting, Vāta may be taken to represent the all-powerful nervous energy, Piṭṭa the all-pervading circulatory function, and Ślēshma the all-engrossing muscular energy. Thus translated, the statements naturally are not very accurate, but will be perhaps more tangible and understandable. Also it is to be understood that the Doshas serve three distinct functions in the system: Ślēshma denotes growth and development, Pitta represents equalisation and reparation, and Vata connotes disintegration and dissolution.

8. The Tridosha theory forms the groundwork of the Ayurvedic system of medicine. The functions of the Doshas are marked and various, and they are treated separately and in detail in all the standard works on Ayurveda. Abstract in the extreme, the Tridosha theory may fail to convince many; but it is a positive fact that its principles, reduced to practice, are almost infallibly effective. And therein the theory has its incontrovertible proof.

9. Of the standard works on Ayurveda, the most ancient are *Charaka* and *Susruta*. The *Chakara Samhita* deals with the medical side of treatment which is classified under two main heads, *viz.*, *Samana* and *Sodhana*.

Standard Works on
Ayurveda.

When auto-intoxication is present in a patient, the 'Śōdhana' or the 'Clearing-up' method of treatment is resorted to. This includes purging, fasting, vomiting, etc., which must be within the limits of strength and powers of endurance of the patient. In Sodhana, Vasti Karma plays a very important part. It comprises the various forms of enemata, many of which are unknown to the allopathic practitioners of the present day. Ayurvedists attach great importance to Vasti Karma; it is said "Enemata comprises half the treatment, if not the whole". It is not wrong to say that the Ayurvedic Materia Medica is complete. In it are given in clear terms, the actions of various drugs in accordance with the accepted theory of Tridosha, their effects on the organs of the body and their uses in the treatment of diseases under varying and different conditions.

10. The surgical side of treatment predominates more in the *Susruta Samhita*, wherein many of the modern surgical instruments are anticipated and accurately described. *Susruta* emphasises that the instruments before use should be boiled in water or singed in fire; this practice is consistent with the sterilisation methods of the present day. Ayurvedists are very clever in successfully treating infected wounds by antiseptic irrigations and medicinal pastes prepared according to well-known recipes.

11. Another important work on Ayurveda is the *Bhela Samhita*. Its edition recently published by the Calcutta University cannot be said to be complete or very correct. A more correct and complete manuscript copy of the Samhita is available in Kerala.

12. The two works on Ayurveda, which are very popular in Kerala, are the *Astanga Samgraha* and the *Astanga Hridaya*. Vagbhata is the reputed author of the *Astanga Hridaya*; his grandfather, also known by the same name of Vagbhata, composed the *Astanga Samgraha*. Two disciples of Vagbhata, Indu and Jaggata, who came and settled down in Malabar, wrote commentaries on the *Samgraha* and the *Hridaya*. Manuscript copies of these commentaries are obtainable only in Kerala. Thanks to Mr. Uzhuthara Varrier, a palace physician

of the Cochin State, through whose indefatigable efforts the commentary on the Samgraha by Indu has seen the light of publication. The other commentaries remain unpublished. There are five unpublished commentaries on the *Astanga Hridaya* in Sanskrit and two in Malayalam, all written by Kerala scholars.

13. There are many original works on Ayurveda, both in Sanskrit and in Malayalam, written by reputed Ayurvedic Physicians of Kerala. *Rasa Vaiseshika* and *Tantra Yukti Vichara* are two important treatises published by the writer as the Curator of Ayurvedic manuscripts and the Director of Ayurveda, Travancore. *Yogaradna Samuchaya*, *Chikitsa-Manjaris* (North and South), *Prayoga Samuchaya*, *Yogamruta*, *Hridayapriya*, *Sukhasadhaka*, etc., are some of the important works, wherein the personal experiences of the Kerala Vaidyans are incorporated for the guidance and benefit of succeeding generations. As the result of their researches, the Vaidyans of Kerala have been able to enrich the Materia Medica by the inclusion of not less than two hundred medicinal herbs unknown to the Ayurvedists of Northern India. These herbs are very common in Malabar, and are fully made use of by the Kerala Ayurvedic Physicians of to-day in the preparation of drugs according to the traditional or established methods adopted by their fore-fathers of yore.

14. Besides the two famous works already mentioned, the Vaidyans of Kerala often consult another work on Ayurveda known as the *Yogaradna Samuchaya*. It is in Sanskrit and is evidently compiled by a Kerala scholar of ancient repute. It contains quotations from many old works even the names of which are unknown to the present generation. The traditional methods of treatment in vogue in Kerala can be traced to that important work which, however, being too voluminous, is extremely rare. Only one or two manuscript copies are available in the whole of Kerala for reference. The work is worthy of resuscitation and publication for the benefit of the very many advocates and practitioners of Ayurveda. *Yogaradna Samuchaya* often quotes from *Charaka*, *Susruta* and *Vagbhata*; but

many of these quotations are impossible to be traced in the present-day editions of these works. Time has destroyed many portions from them, and the interpolations, additions and omissions, made perhaps under unavoidable circumstances, by modern editors, have given them a totally new garb, which is not in any way calculated to maintain the pristine glory of the Ayurveda Sastra. It may be mentioned in this connection that there are those who consider that the two Samhitas, *Charaka* and *Susruta*, as obtained at present, are not the original works of those Rishis to whom they are ascribed. They are of opinion that the present-day *Susruta Samhita* was redacted by Nagarjuna, while the *Charaka Samhita*, as its name implies, is but a redaction of *Asvina Samhita*, by Charaka Muni.

15. The scope of Ayurveda dwindled considerably in course of time due to causes political, social and religious. Ayurveda, comprehending the various branches of the healing art in its Astangas or eight sections, moved only through narrow grooves during the Budhistic period in Indian history. Its growth in certain sections was restricted, though marked advancement was noticed in others. Thus, those times witnessed the beginning of the crippling process in the branches of Anatomy and Physiology. The scruples of the Budhistic monks would not permit them to handle a dead body even for purposes of studying anatomy. The study and practice of surgery and mid-wifery slackened due to causes of a similar nature. The monks, however, in accordance with the accepted principle of doing good to humanity, took to the practice of preventive and curative medicines. Consequently, the progress of Ayurveda in these directions was almost unprecedented. Under Asoka, the Budhistic missionaries established pharmacies, reared botanical gardens for the cultivation of herbs and started hospitals and dispensaries for animals and human beings. But this one-sided growth in curative medicine at the expense of surgery and anatomy, is not a very reconciliatory compensation. However, the credit is to be conceded to the monks for spreading and permeating Ayurveda throughout the length and breadth of this vast sub-continent of India and for the standardisation of its

Budhism and
Ayurveda.

pharmacopoeia. Again, during the time of the Muhammadan conquerors, the Ayurvedic system of medicine remained relegated to the back-ground, when the Unani school came into the field and developed under royal patronage. But the passage of time was not slow in reviving Ayurveda and bringing it to the fore-front, re-inforced all the more with the absorption of some of the practical methods of its rival.

16. The different and varying climatic conditions of India have promoted the growth and subsequent development of Ayurveda in different directions and aspects. The system, as practised in Kerala, bears the distinct impress of the country. Perhaps it is the vegetational profusion obtained here that has given predominancy to the herbal preparations. Though the surgical side of treatment was not neglected by the Keraliyas, it cannot be said that they were ardent advocates of it. Still the growth of Ayurveda in Malabar stands unrivalled; and it shows itself in its diverse ramifications and divisions for the purposes of specialisation. In ancient times, war was a common feature of the political life of these parts. And so, likely, we find that, in massage, bone-setting and the treatment of cuts and bruises in the vital parts of the body, the Kerala Vaidyans are seldom excelled. There are any number of works in Malayalam dealing with those subjects which have yet to see the printing press.

17. Kerala has specialised to perfection at least in two branches of medical knowledge; I mean the poison cure in Kerala. poison treatment and the treatment of elephants. This country being infested with many varieties of poisonous reptiles, there arose the dire necessity to develop the Visha branch of medicine to preserve humanity from the ravages of snakes. The results of the investigations and researches made by Kerala Vaidyans can be found crystallised in a number of original treatises some of which are *Lakshanamruta*, *Narayaneeya*, *Visha Vaidya Samgraha*, etc., in Sanskrit, and *Jyostnika* and a host of others in Malayalam. Besides these, there are found in manuscripts innumerable prescriptions of rare value. Traditional methods of treatment are adopted with great success by the hereditary

Vaidyans of Kerala. Certain herbs which they cultivate have great curative powers in various kinds of snake poison, hydrophobia, rat poison, etc.

18. Malayalees have a peculiar fondness for elephants; it has led them to the study of *Palakapya*, and to make independent investigations concerning the various diseases that invade them. They have carefully studied the nature and extent of vital centres which are often made use of in bringing under control rogue and rutty elephants. That they are exceptionally successful in the diagnosis and treatment of elephants is evidenced by the many instances of wonderful cures effected by the Nambiyar physicians of the Koprambil family in Cochin, one of whom is always attached to the Forest Department of the State. Their hereditary knowledge of the diseases of the elephant and their treatment lies stored up in *Grandhas* written by reputed physicians of the family. The works that are extant deserve correction and publication for the benefit of the interested public.

19. It is a notable feature, that there exist in Kerala, temples where many diseases, ordinarily considered to be chronic and incurable, are cured. Many persons worship in the Guruvayoor and Chittoor temples to get themselves freed from rheumatic complaints. A good many resort to the Ettumanoor temple for the cure of epilepsy. Persons suffering from periodical mental aberrations find worship in the Chottanikkara temple almost a certain cure. In the Thiruvudai temple, the juice of a plant is given internally as an emetic to patients who have had the misfortune to swallow unknowingly poisons that produce mental derangement and lunacy. Leprosy is treated very successfully in the Takazhi temple. A prepared oil is administered to the patients for a period of 41 days. These temple treatments are generally found to be successful, and many patients from different parts flock to them for relief. Perhaps the way in which these diseases are cured can be given a scientific basis according to the principles of Ayurveda; but the fact is not to be denied that the belief of the patients and the wonderful chastening influence of the

temples themselves go a long way in bringing out the desired cures.

20. In ancient days, the practice of Ayurveda in Kerala was more or less centralised in the hands of the members of eight Namboodiri families known as the 'Ashta-Vaidyas.' The families exist even now. Their method of treatment is more or less based on the *Ashtanga Hridaya*; and it is possible that, in olden times, each of the families had its own Anga (section) of the *Hridaya* for specialisation. The families have got rare works on Ayurveda in their archives, wherein are embodied the personal experiences of their ancestors. This priceless heritage had stood them in good stead in effecting very many sensational cures. Persons from various parts go to them for treatment and study; traditional courtesy enjoins them to do both these free¹.

21. It was Ayurveda that dictated the principles of health to ancient Keraliyas. More than that, many of the habits and *acharas* of the Malayalees sprung from a consideration of its first principles.² This is responsible for the proverbial cleanliness and robust health of the people of Kerala. The rulers and aristocratic families unhesitatingly patronised the Ayurvedic system of Medicine. Vaidyans of repute were entertained as Palace physicians and encouraged. Munificent bounties and grants of lands free of tax, placing the Ashta-Vaidyans above all financial difficulty, they were able to devote their full attention in administering to the medical needs of the people. Formerly, the rulers had to enlist the services of Marma Vaidyans as their army doctors, and others to look after their elephants. Thus we see H. H. Marthanda Varma getting down expert Marma Vaidyans from the South of Travancore to keep up the health and efficiency of his soldiers.³ These Vaidyans were experts in setting and righting fractures and dislocations, and healing refractory wounds and sores. Descendants of them do still exist following their hereditary profession of healing with skill and success. The Marma Vaidyans lean more on the

1. For, their ancestors literally followed the dictum of physician saints that the aim of their calling is (നാശ്വരം നാഹി കാമരം അഥ ഭൂതദയംപ്രതി) not for any selfish end, nor for any earthly gain, but to help, out of pity, suffering humanity. *Ed.*

2. To this end, Marma Vaidyans were, ere this, in the service of the Cochin and Calicut Courts. *Ed.*

Agastya or the Chintamony system than on any other. The Agastya school of Medicine (*Siddha*) is distinct from the Ayurvedic system and is of Dravidian origin. Its special feature is that it stresses the importance of pulse examination in the diagnosis of diseases. It freely makes use of distillates and reductions of ores in the preparation of medicines and drugs. Unique in its own way, the Siddha school is the living remnant of one of the finest civilisations the world has witnessed, I mean the Dravidian civilisation. With the advent of the Western system of treatment, Ayurveda received a rude set-back. Its principles were construed as crude and empirical, and for a time it seemed that the Indian system of Medicine would be soon exterminated from the land. But the test of time has decreed in favour of Ayurveda. The foreign system has refused to take firm root in this soil even under the most favourable of circumstances. The indigenous system is not after all so arbitrary and unscientific as was thought at one time. People are slowly realising this fact and are again reposing their faith in Ayurveda.

22. Travancore Government led the way in India in giving an official recognition to the merits of the indigenous systems of medicine. Good scholars and amateur physicians themselves, the rulers of Travancore had been fully conscious of the scientific value of Ayurveda and its suitability to the Indian conditions. During the reign of H. H. the Ayillyam Thirunal, the Government began to give aid to private Ayurvedic practitioners by granting them subsidies. H. H. the Visakhom Thirunal was a scholar and patron of Ayurveda. His Highness himself has written a thesis on Ancient Ayurvedic Surgery. It was in the reign of H. H. the Sri Mulam Thirunal, that the royal sympathy for the indigenous systems of medicine actually materialised in the shape of an Ayurveda Patasala. Kaviyoor Parameswaran Muthathu, one of the disciples of the famous physician Vaikom Pachu Muthathu, was appointed to preside over the same and, under his able guidance, the institution developed and before long an Ayurvedic Patasala and dispensaries were opened throughout the State. In 1993, twenty-eight years after its inception, the Ayurvedic system of Medicine could claim a separate existence and Department of its own. The Government appointed the writer as its Director

and, according to the scheme submitted by him the Department was soon reorganised. The Patasala was raised to the status of a College, and an Ayurvedic Hospital on modern lines—the first of its kind in India—was established. The average attendance of the hospital is 400 per day. The course of study in Ayurvedic medicine extends to five years. The first three years constitute the High School classes and a student successfully completing them is eligible for the diploma, Ayurveda Sastry. There are thus 4 High Schools in the State preparing for the Sastry examination. The Sastry student has to undergo a training of two years in the College classes before he is eligible for the Ayurveda Kalānidhi Diploma. The syllabus of studies is drawn up with a view to remedy the extant defects in the science of Ayurveda. Thus the teaching of Ayurvedic medicine is supplemented by lectures on modern anatomy, physiology and hygiene; practical dissection is also taught with a view to give practical knowledge to students in these branches of Ayurveda. The highest diploma, instituted by the Government of Travancore, is the Ayurveda Acharya, and it is conferred on a candidate on the merits of a thesis submitted by him. The Ayurvedic College also runs a special course in the Visha branch, and a candidate undergoing it gets the Visha Vaidya Visarada Diploma. The Hospital has got all up-to-date arrangements for the treatment of in-patients and statistics show that the institution can boast of an almost cent per cent cure. A pharmacy under expert supervision supplies the necessary medicines to the Hospital. There are at present 126 grant-in-aid Vaidyasalas distributed throughout the length and breadth of the State, of which 17 are for poison treatment, 3 for eye treatment, 2 for marmas and 2 exclusively for the treatment of women and children. The 1105 report of the Ayurvedic Department shows that more than 5 lakhs of people had received medical aid from the Department while the total expenditure the Government had to incur in its maintenance came only to about Rs. 60,000. There are any number of capable Ayurvedic practitioners in Travancore; it is impossible to give an exhaustive list of such Vaidyans in an article like this. The Department which was started more or less as an experiment has more than justified its existence by its utility and popularity.¹

1. Detailed statistics were omitted by me as they were not within the scope of a chapter of this book. *Ed.*

23. In Cochin too, the system never failed to receive a fair chance for its work. His Highness the Maharaja is an expert in the treatment of poison cases; so also are three other members of the ruling family. These Princes are always ready to treat those who go to them. The Government of Cochin was not slow to recognise the utility of the indigenous system of medicine. There are at present 16 Vaidyasalas for general treatment, one dispensary for the treatment of leprosy, 6 Taluk Visha Vaidyasalas and a Central Institute for snake-bite treatment. The Keraleeya Ayurveda Samajam conducts an Ayurvedic Hospital at Cheruthuruthi in the Talappalli Taluk. The site of the building, very near the Shoranur Railway Station, was given to the Samajam free of rent by the Government. In addition, the Samajam funds receive a contribution from the Government, limited to one-third of the actual collection of the Samajam and subject to a maximum of Rs. 30,000. The total annual expenditure the Government have to incur for Ayurveda comes to about Rs. 13,672.¹

24. The revival of Ayurveda in British Malabar is mainly due to the efforts of Mr. P. S. Varrier of Kottakkal who deserves to be congratulated for the great services he has done to Ayurveda. The Kottakkal Ayurveda Vaidyasala established by him in 1902 has proved a great success. He has opened a Patasala at Calicut where he teaches the theory and practice of Ayurveda. He was the first to start and edit an Ayurvedic journal called *Dhanwantari* in Malayalam. That popular and useful journal, after many years of useful service, has unfortunately ceased to exist, for want of public support. Mr. Varrier has recently published a work on anatomy in Sanskrit called *Ashtanga Sareera* which, supplying a long-felt want, will be a very useful book for the students and practitioners of Ayurveda.

25. In 1922, the Madras Government appointed a representative and expert Committee to enquire into the nature and usefulness of the Indigenous Systems of Medicine. The report

1. There is a chair for Ayurveda in the Sanskrit College at Trippunthura, which provides for a full course in Ayurveda. This is taken advantage of even by lady students. Again, in connection with the figures given, one has to remember the population too of the sister States which, in 1931, was 50,95,973 for Travancore and 12,05,016 for Cochin. *Ed.*

of that Committee showed the Government and the public, the scientific nature, efficacy and cheapness of the Indian systems of medicine. The Indian School of Medicine was started in Madras, where the Ayurvedic, Siddha and the Unani systems of medicine are taught on modern lines. The students who come out of the Madras school with full knowledge of the theory and practice of Indian Medicine are appointed as Vaidyas or Hakims by the Municipalities and Taluk Boards of British India.

26. Mahamahopadhyaya Kaviraj Gananath Sen Saraswati, M. A., L. M. and S., of Calcutta, is a great scholar and an ardent advocate of Ayurveda. His publications of *Prathyaksha Sareera* and *Sidhanta Nidana*, etc., are valuable contributions to the progress of Ayurveda. There are many like him of equal note in Upper India, but it is not possible to adequately refer to their works and services in this short summary. The Journal of Ayurveda which is being published from Calcutta has done much to establish the usefulness and widen the scope of Ayurveda. Many valuable articles by eminent scholars have been published in that magazine which are calculated to establish the scientific nature of the Indian systems of Medicine.

27. Thus, taking all together, we can say that the last two decades have witnessed an unmistakable and appreciable revival of interest in Ayurveda amongst the Indian public. It has, at any rate, been stopped on its path of decadence and put on the road to progress. There was at one time an apparent refusal on the part of authority to permit Ayurveda even the benefit of a fair chance of hearing, although there were then instances of cures accomplished by that system after each case had been condemned by allopathists as hopeless. That day is past.

28. Still there are sceptics who doubt the scientific basis and efficacy of the Indian systems of medicine. In the words of Dr. Gananath Sen, the Tridosha theory begins where the modern physiology almost ends. Time alone can show the prophetic truth of this utterance. Sir James Mackenzie in his *Future of Medicine* writes, "The fact that medicine is becoming more complex implies that it is being pursued on wrong lines". Again, in an article in the London Times, he says, "Our present

classification of diseases in the living is based upon the morbid anatomy of the dead. Vast numbers of patients have ailments which cannot be so classified. The truth is that there are always in these cases other symptoms present; and when these symptoms are gathered together, they are found to show a disturbance of so many different organs that the conclusion is forced that there is a common cause which upsets the balance of the different organs and symptoms". Surely, the western medical science has yet to learn a great deal from the Indian systems of medicine. Kaviraj Gamini Bhushan Roy, M.A., M.B., of Calcutta, says, "I shall be guilty of the basest ingratitude to Ayurveda, which is my never-failing solace, if I do not gratefully recognise and loudly proclaim that the Ayurvedic theory of Tridosha has always helped me both to diagnose and to treat cases more successfully than if I had followed only the guidance of the Allopathic system". Illustrating his point he continues, "You all know that, in cases of Hyperpyrexia, the sheet-anchor of Allopathy is cold; according to Ayurveda, this is dangerous quackery; cold in any form is only indicated in fevers due to *agneya* causes while it is heat that is indicated in fevers due to *soumya* causes; this is a distinction unknown to allopathy." He concludes, "For the benefit of humanity, I implore the doctors, whatever their nationality may be, to study at least the Tridosha theory; it will help them uniformly and in every case to diagnose and to treat correctly, that is to say scientifically; allopathy does not do this in a number of cases."

29. Sir Pardy Lukis, formerly the Director-General of the Indian Medical Service, said on a great public occasion, "I wish to impress upon you most strongly that you should not run away with the idea that everything that is good in the way of medicine is contained within the ringed fence of Allopathy or western medicine. The longer I remain in India, the more I see of the country and the people, the more convinced I am that many of the empirical methods of treatment adopted by the Vaidas and Hakims are of the greatest value and, there is no doubt whatever, their ancestors knew years ago many things which are now-a-days being brought forward as new discoveries. For instance, during the last few years, there has been a considerable amount of talk about what is known as depurative, that is to say, the depriving of the system of salt. This arose from certain experiments carried out by Widal and Javal, as a

result of which it is recognised that, in all cases of dropsy, the greatest benefit can be obtained by restricting your patients to an entirely salt-free dietary. There is nothing new in this; this was known thousands of years ago in the East and any Hakim would have told you, long before Widal or Javal made their experiments, that salt is contradicted in all dropsical affections."

30. According to Dr. Harold Brown, formerly of the Indian Medical Service, there are a great many indigenous drugs which are of extreme utility but are little known to the students of Western Medicine. Dr. J. H. Clarke of Philadelphia, after reading through the English translation of *Charaka*, was so impressed with the principles of Ayurvedic treatment that he wrote, "As I go over each fasciculus, I arrive at one conclusion and that is this: if the physicians of the present day would drop from the pharmacopoeia all the modern drugs and treat according to the method of Charaka, there would be less work for the undertakers and fewer chronic invalids in the world." Dr. Royle of the King's College, London, in his celebrated essay on the *Antiquity of the Hindu Medicines* writes, "It would excite surprise to find among the operations of these ancient surgeons those of lithotomy and the extraction of the foetus and uterus, and that no less than 127 surgical instruments are described in their works. We are told that the instruments should be of metal, always bright, handsome, polished and sharp, and sufficiently so 'to divide a hair longitudinally.'"

31. It would be interesting to know that something akin to the Tridosha theory is gaining ground in the west, *i. e.*, Modern Endocrinology. I cannot help quoting here the eloquent words of Sir James Goodheart from his Harveian oration: "Pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes."

32. These quotations go to prove the peerless position which Ayurveda holds in the science and art of healing. That, under most conditions, the indigenous systems of treatment are more efficacious than other systems, will be revealed by a comparison of the statistics maintained in such indigenous institutions with those of the Allopathic institutions. The unrivalled efficacy of the Ayurvedic treatment is due to its precise principles and methods of diagnosis, and its admittedly very copious

Materia Medica which stands matchless in its richness and excellence.

33. The greatness of Ayurveda consists in its universality like that of Hindu thought, religious, scientific, or philosophical. A close survey of the Indian Medical Science will show that it follows at places methods of treatment akin to the Allopathic, Homeopathic and other systems of Western Medicine. Hindu system of medicine only assists nature in the cure of human ailments, and consequently is harmless. The potency of a drug is never utilised in the suppression of a disease.

34. The revival of Ayurveda is a question of All-India importance. Of course, the indigenous systems can be fostered and promoted by different governments, local boards, universities and private agencies; but uniformity can be restored only if all the aspects are conjointly treated as an All-India question. It is hoped that before long Ayurveda would take its glorious position in India as the most supreme of healing arts, and flourish side by side with the western system of medicine assisting and assisted by it.



INDEX.

	A	Page.
Abdication of H. H. Ex-Maharaja	..	40
Abkari	..	159
Abkari Regulation—passing of the	...	158
Abkari system	..	33
Achadiyolas	..	88, 90
Accountant General's office, Madras	..	78—9
—Training in	..	78
Account Branch—abolition of	...	76
Account Code	..	77, 78
Account Department	..	77
Account system—reorganisation of the	..	39
Achyuta Menon, Mr. C.	..	13, 292, 311, 335
Additional Dt. Judge	..	87, 89
Additional Munsiff	..	87
Address—presented to H. H.	..	46—48
—reply to same	..	48—9
Adhyan Nambudiri	..	52
Adirappilli	..	3
Administration Report	..	75
Adoption—from all Branches	..	22
—of Mootha Thavali	..	22
—of Vettat Royal Family	..	22
—from Chazhur Tavali	..	24
Adult Education	..	63—4
Adur Leper asylum	..	210
Advanced Committees	..	62
Agricultural Department	..	43, 78, 178, 221—32
Agriculture—Encouragement of	..	11, 43, 71
Agricultural Exhibition	..	229—30
Agriculturists—advances to	..	138
Agricultural Improvement Regulation	..	138
Agricultural and Industrial Exhibition	..	229—30
Agustus Mr.	..	112, 113
Aided Schools Provident Fund	..	202
Ain Kurunum	..	282
Akavur Griham	..	52
Akbar	..	332
Alakatt Kurup	..	331
Alangad	..	28
Alankarika	..	323
Albuquerque	..	8
Alleppey	..	3
Alliances with British	..	10
—with Dutch	..	23, 24, 25
All Co-operators' Day	..	236
All Cochin State Co-operative Conference	..	240
All Cochin Women Teachers' Association	..	192

	Page.
All India Census Report	168
All Kerala Literary Conference	240
Alwar Chetiyar, Mr. V.	141, 151
Ambalavasis	55
American Base Ball	352
American Civil war	60
Ammanattom	342
Ambopadesam	328
Anantha Krishna Ayyar, Mr. L. K.	285, 295, 296, 298, 299
Anapandom valley	156
Anchukallu	385
Ancient monuments	277-8
Anchal	213-20
—Introduction of	11
—Organization of	37
—Road	364
Anicuts	136
Animism	51
Annyonnyam	271
Anthappay, Mr. C.	334, 335
Anthropometric basis	284-5
Antiquities—Exploration of	293-4
—Conservation of	293-4
Antiquarian Researches	275-84
Anti Rabic treatment	208
Annual Audit	80
Annual Subsidy	68
Anujan Achen, Mr. P.	299
Appeal Court	86, 91
Appu Nedungadi, Mr. T. M.	332
Arabian Sea	1
Arabic Teachers	186
Arattukadavu Teak Plantation	148
Archaeological Researches	289-94, 304
Do Surveys	290
Do Department	295
Archaeology and allied subjects	275-301
Architecture	278-280
Area tapped by Tramway	155
Area under Rubber cultivation	148
Armed Reserve Police	106
Arms Supply	102
Army trained by Dutch	27
Arrack	159-60
Artillery force	109
Arts of peace	17
Aryan	51
Aryan Colonization	4
Aryan Nambutiries	52
Aryapatturis	53
Asan	169, 313
Asan's pial School	314
Ashtagriham	52

INDEX

c

	Page.
Ashta Vydyans ..	312
Asquith, Lord ..	10
Assemblies ...	5
Do District and National ...	6
Do powers ..	6
Assessed Lands ..	133
Assigned Lands ..	133
Assistant Comptrollers ...	80
Assistant Conservator ..	142
Assistant Registrar of Joint Stock Companies ..	123
Assistant to the Protector of the Depressed Classes	62
Athirappilli ..	141
Attack on Cochin and Quilon ..	30
Audience to visitors ..	61
Audit and Accounts ..	79
Audit Staff ..	80
Ayiranikulam ...	278
Ayurveda ...	324
Ayurvedic Dispensaries ..	264
—Vydyasalas ..	263
Azhikkotta ...	278

B.

Bannerjee, Sir A. R.	14, 40, 69, 115, 270, 292, 303, 362, 376
Batavia ..	8
Backward Classes ..	186, 196—7
—Education of ...	196—9
Backwater fisheries ..	136
Balakavi ..	321
Balakrishna Menon, Mr. M. ..	359
Bamboos ...	143
Banas Fort ..	279
Banquet ...	110
Bathing and drinking water ..	50
Bell metal ..	248
Benares ..	35
Bengal Bazaar Rupees ..	276
Bengal Government ...	29
Bhagavat Gita ..	328
Bhajana Mutts ..	62, 66
Bhashaposhini ..	332
Bhattatiri ...	272
Bhore, Sir J. W.	40, 42, 234, 244, 304, 370, 376
Bhushana ...	325
Bills—pre-audit of ..	80
Birthday Boons ..	49—50
Black Jews ..	57
Bloody Sacrifices ..	51
Body Guard Cavalry ..	109
Bonded Warehouses ..	160
Boundary ..	1
Boundary Disputes ...	33, 38
Boy Scout Movement ...	180—81

	Page.
Brahmaswam Mutt	272
Brahminism	4, 52
—revival of	4
Brahminic invaders	52
Brahmin Councillors	20
Do Oligarchy	5
Brandenburgh	170
Branden Kali	352
Bridges	32
British alliance	10
Do Coinage	11
Do Districts	11
Do East India Co.	54
Do Indian Act	88
Do Indian Officers	45
Do Jail Officer	112
Do Resident	108
Do Subsidy	108—9
Do Supremacy	7, 108
Broad Gauge	48, 72
Brown, Mr. H.W.	104, 110, 158
Browning, Mr. G. E.	376
Buchnan, Dr.	289, 294
Buddhism in Kerala	4
Buddhist Monks	52, 58
Budget	12, 75, 77
Buildings of Cochin	30
Burnell, Dr.	289
Cabral	18
Cadastral Survey	128
Cadjans	88
Cadjan Manuscript Library	310
Canal Navigation	375
Capital value of Forests	144
Cards	356
Caste	60
Castor Oil	246
Caste Origins	285
Do Social Status	285—6
Catholic Syrians	58
Cattle	142, 228—9
—free grazing of	142
Caucasian	51
Cavalry body guard	109
Census	1, 59, 221, 252, 294
Central Bank	234—5, 241, 243
—working of the	238—40
Central Distillery	159
Central Farm	178, 187, 222, 223
Central Industrial School	249
Central Jails	111, 113, 115

INDEX

e

	Page.
—Coimbatore	115
—Viyoor	115
Central Malabar	53
Central Prison, Travancore	115
Central Records	292, 296—7
Cesses—abolition of the	130
Ceylon	55
Chakkara	351
Chakkiliyans	247
Chakko, Mr. M. A.	104
Chakyar kuttu	52, 271
Chalakkudi—Potteries at	247
—Pulaya Colony at	64, 65
—Tanneries at	251
Chaldean Syrians	58
Chain survey	139
Champus	294, 328
Chanchan, Mr. P. C.	67
Chandrotsavam	378
Chandu Menon	332
Changatham	126
Charging stations	103
Chariot processions	345
Charitable institutions	272—3
Charitable societies	123
Chatrams	35
Chatrangakars	52
Chathukutty Mannadiar	329
Chazhur Tavalies	16, 22, 24, 26
Cheerakuzhi	367
Chelas	54
Chemmanta gramam	278
Chennamangalam	157, 162
Chentamil	282
Cheraman Paramba	299
Cheri	5
Cheria Court	85
Cherusseri Namdutiri	329
Cherumars	4
Chess	357
Chettikulam	148, 150
Chief auditor	76
Chief Court	85
Chief Forest Officers	141
Chiefs Hereditary	27
Chiefs of Malabar	29
Chief Minister	23, 27, 69
Chief Port Officer	159
Chief Scout	180
Chilappatikaram	282
China nets	136
Chinese	51
Chintana	315—7

	Page.
Chiras	35
Chitrayogam	331
Chittacalanam	319
Chittur kanam	140
Chief Medical Officer	39
Chittur Taluk	1, 7, 28, 57
Chogans	55
Cholera	20, 72
Chondeth Mannadiar	140
Choodamani	342
Christians	4, 17, 30, 54, 56, 58
Christian antiquities	278
Christian Judge	32, 86
Christian missions	56
Christian Succession Regulation	97, 99
Circuit Courts	91
Citizenship	12
City of Cochin	21, 31, 145
Civil Administration	5
Civil Courts	91
Civil list	9
Civil Procedure Code	91
Civil Service Regulation	69
Climate	1
Classical Tamil	326, 327
Coast	1
Cochin	5-9, 16, 19-20, 23, 25
Cochin aided Teachers' Provident Fund Institution	78, 82
Cochin Army	27
Cochin Athletic Association	200, 359, 60
Cochin Central Co-operative Institution	235-6
Cochin Harbour	40, 44, 48
Cochin Legislative Council Regulation	94-95
Cochin Municipal Regulation	258
Cochin State Manual	283
Cochin State peoples' Conference	244
Cochin Tribes and Castes	298
Cocoanut Station	229
Cocoanut cultivation	55
Cocoa Palm	1
Code Revision Committee	179, 180
Coffee	147
Coimbatore Central Jail	186
Coins	276-7
Colastri	8
Collector of Malabar	136
College at Anappara	174
Collegiate Education	173-4
College for Women	175-6
Colombo	23
Colonies	52
Coombes, Dr. G. N.	206

INDEX

g

	Pages.
Commander-in-Chief of India ...	23—45
Commander of the Nayar Brigade ...	109
Commander of the Order of the Star of India ..	38
Commerce ...	3, 71—2
Commercial Education ...	250
Commissioner of Police ...	104
Commissioners ...	27
Committee of Harbour Engineers ..	72
Communications ..	3, 32, 356, 363—4
Companies Act ...	97
Companies Rupee ...	276
Comparative religion ...	288—9
Comptroller of Accounts ...	76, 79, 82
Conservator ...	33, 141
Consort ...	10, 41, 61
Contract Act ...	97
Conversion ...	54
Co-operative Department ..	233—44
Co-operative Education ..	235—6
Co operative Inspector ..	62
Co-operative Movement ..	44—72
Co-operative Registrar ...	66
Co-operative Societies ...	44, 65, 233—44
Copper plates ...	277
Cosmopolitan Hostels ...	181
Cotton Weaving ...	245—6
Councils ...	5—7
Court of Directors in England ..	34
Court-fees ...	32, 88
Court-fee Regulation ..	37, 88, 97
Cranganur ...	1, 51
Credit Societies ...	236
Criminal Courts ...	91—92, 96
Criminal Procedure Code ..	92
Crown ...	10
Cuddalore District Jail ..	115
Cultivation ..	133—4
Curricula of Studies ...	251
Corruptions ...	29—30, 31—32
Customs ...	158—167
Do Collected ..	161
Do Inland ..	162—3

D

Dalton system ...	178—9, 314
Darbar ..	71, 74, 75
Dasturpanam ..	88—90
Day, Dr. ...	289
Day Book ..	76
Debenture Loans ...	83, 84
Dead letter office ...	241
Debts ..	74

	Page.
Decentralization Scheme	69
Decisions	11
De Gama	279
Dehra Dun	151
Denatured Salt	161
Departments—reorganisation of	43, 77
Departmental Codes	69, 97
— Manual	81
Deposit accounts	77
Depressed Classes	59—77, 45, 60, 61, 63, 64
Deputy President	94
Desams	5
Desavalis	5, 125
Devadhar, Mr. G. K., C. I. E.	235—6, 241
Devaswams	32, 40, 50, 70, 77
Dhananjaya	320
Dhananjayam	342
Dharmaraja of Travancore	322
Dinner	110
Director of Education	40, 82
Diseases and pests	227—8
Disputes	6
District Jail	111
District Magistrate	40, 92
District Registrar	118, 123—4
District Treasuries	76
Dividend	84
Division Bench	89
Divisional Forest Officers	142
Divisional Treasuries	76
Diwans—Banerji, Sir A. R.	40
— Bhore, Sir J. W.	40
— Govinda Menon, Mr. T.	36, 38, 290
— Munroe Col.	30, 32
— Nanjappayya Mr.	33, 86
— Narayana Ayyar, Rao Bahadur T. S.	42, 62
— Narayana Menon, Rao Bahadur P.	42
— Pattabhirama Rao Mr. N.	39—40
— Rajagopalachariar, Sir P.	39
— Sankara Menon, E.	33
— Sankara Wariar, Mr. E.	12—3, 34, 36
— Sankunni Menon, Mr. T., C. S. I.	13, 14
— Seshagiri Rao, Mr.	33
— Subramaniam Pillai, Mr. V.	38, 39
— Thiruvenkitachariar, Mr. C.	38
— Venkata Subbayya, Mr.	33, 34
— Venkita Rao, Mr.	36
— Vijaya Raghavachariar, Sir T.	42, 62
Diwan Peishkar	132
Doit	276
Dravidian Malayalam	51
Drink evil	57
Drinking and bathing water	50

INDEX

i

	Page.
Ducats	276
Dutch	..7, 23, 24, 25, 26, 53, 58
Dutch Company	.. 23, 24
Dutch Governor	.. 27
Dutch Palace	... 298
Dutch Records	.. 297
Dwaita Cult	.. —
Dwarte Pacheco	... 19
Dynasty of Cochin	... 6

E.

Early History	... 15
Early Land Revenue	... 125—6
Early Ruler	... 16
Eastern Potentates	.. 17
East India Company	.. 25, 28, 54, 127
East India Co. rupee	... 276
Economy	.. 9
Economic Development	... 44, 245, 252
Economic Survey	... 252
Edappilli	... 7, 18
Education	43, 44, 63—4, 73, 75 168—204
Education Secretary to the Diwan	... 170
Educational Code of Cochin	... 59, 172—3
Eduvaippu	... 283, 290, 291
Efficiency audit	... 80
Egyptians	... 3
Elam	... 55
Elangunnapuzha Sanketam	.. 19
Elaya Raja	.. 243
Elaya Taval	.. 20—1, 66
Elected Non-official majority	.. 12
Elected Rulers	... 5
Electorate	.. 12
Electricity Regulation	... 97
Electrotherapeutics	... 208
Elephant cash	... 289
Elephants	... 150—1
Elders	.. 6
Ellis, Mr.	.. 289
Eluva	.. 56
Embrantiris	.. 51, 52—3
Empire	.. 10
Emporium	.. 3
Enamakal weir	... 372
England	.. 61
English	.. 8, 23, 58
—advent of	.. 8
English East India Co.	.. 25, 28, 54, 127
Epidemics	.. 72
Eratta	.. 351
Ernakulam	.. 35, 37, 57, 85, 111, 203
Ernakulam water works	.. 374

	Page.
Ethnography	284—8
Ethnographical Researches	294
—Survey	304
Ethnological Museum	51
Ettikkali	355
European Planters	147—8
European War	43
Evidence Act	97
Excise Advisory Committee	164
Excise and Customs	157—167
Excise Department	39—40
Executive	11, 69, 70
Exhibition	20—31
Experimental gardens	34
Experts	3
Expert Enquiry	155—6

F.

Famine	1
Fanams	86
Father Hosten, Rev.	283
Fauna	2
Fellings—early trials of	155
Female Education	189—92
—Deputation to all-India Conference	192
Female Medical Relief	209—10
Female ward	369
Fenn, Mr. J.	158
Festivals	284
Feudal Chiefs	140
Field work	102
Fighting fit	339
Finance	12
—, Department of	76—84
Financial policy	73—4
Financial position	83—4
Finger Print Bureau	107
Fisheries	136—7
Fishery Regulation	142—3
Fishery Schools	137
Fishing	1
Fish curing yards	161
—rules	161
First Grade College	73, 174, 176
Do Committee	175
Floods	3, 366
Flora	2
Flowers	2
Foliage	2
Folklore	283—4
Foreigners	9
Foreign Travellers	71
Foreign Liquor	160

INDEX

k

	Page.
Foreign out-door games ..	353
Forest College at Dehra Dun ..	151
Do Coimbatore ...	151
Forest Department ..	140—53
Forest produce ..	145
Forest timber ..	247
Forest training ..	151—2
Forest Tramway ..	145—6, 155—7
Fort gates ..	110
Forts—remains of ..	278
Francisco De Albuquerque ..	8
Franchise Board ..	12
Free feeding ..	63
Free supply of books ..	63
French ...	30
Fruits ..	226
Fuel ...	142

G.

Gaekwar of Baroda ..	45
Gait, Mr. E. A., C. I. E., I. C. S. ..	168
Ganga army ..	7
Gangadhara Veera Kerala Koil Adhikarigal ..	15
Gandhi, Mahatma ..	46
Ganja—Sirkar monopoly ..	37, 161—2
Ganja—total yearly consumption ..	167
Gardens ..	2
Garden Parties ..	110
General Administration ..	68
General Cadastral Survey ..	128
General Hospital ..	206—8
—Anti Rabic treatment ..	208
—Medical and Nursing staff ..	207—8
—Ophthalmic ..	208
—X-ray ..	207
General loans ..	96—7
George Gunther, Mr. ..	100, 101
Ghats ..	3
Ghat road ..	147, 365
Gingelly oil ..	246
Girls' Industrial school ..	249
Girls' schools ..	170, 189—92, 249
Goanese native Christians ..	283
Goda Varma Bhattan Tampuran ..	322
Goda Varma, Prince ..	22
Goda Varma, Prince, Vettatnad ..	283
Goda Varma Raja ..	18, 19, 20
Goda Ravi Varma ..	299
Gokarnam ..	4
Gold ..	3
Gounders ..	185
Government ..	4, 11, 12
Government Advocate ..	95

	Page.
Government Gazette ..	75
Government—Constitutional ..	45
Government of Bengal ..	29
Government of Bombay ..	29
Government of India ..	68, 141
Government of India securities ..	37
Government of India Trigonometrical Survey ..	141
Government of Madras ..	29
Government Officers—their pay ..	43
Government Trades Schools ..	177, 187, 192—4
Governors of Madras ..	45
Govindamala ..	141
Govinda Bhattatiri ...	320
Govinda Menon, Mr. T. ...	36, 38, 290
Gramams ...	4, 52
Grandhavaris ..	282
Grandha Library ...	203, 295, 296
Grant-in-aid ...	38, 202
—Private schools ...	38
—Provident Fund ...	202
Grassy flats ...	1
Great war ...	42, 263
Greeks ...	3
Griffen Kelly, Mr. ...	170
Ground nut oil ...	246
Guardians' Day ...	179
Guardianship ...	88
Guards for Palaces ...	110
Guilds ...	6
Guinea grass ..	229
Gurus ..	52, 315, 318
Gurukulams ...	169
Gurumatha ...	311, 319
H.	
Hauge Convention ...	161
Haider Ali ...	7, 27—8
Half-fee system ..	63
Half-yearly audit ...	80
Harbour at Cochin ..	40, 72, 74
Harbour and Railways ...	375—6
Hatfield, Mr. H. E. ..	156
Haven ..	9
Havildar ..	101, 109
Head Constables ..	105
Head-masters' Conference ..	179
Heads of Departments ..	69, 82
Head-quarter Inspector ..	106
Head Treasury ...	76
Hemp ..	245
Hensman, Mr. E. S. ...	76
Hereditary Chiefs ...	27
Hereditary Premiership ..	28

INDEX

m

	Page.
Heterodoxy	61
Higher Education	44
Higher studies in foreign countries	61
High Schools	73, 170, 176—7
Hills	2, 57
Hill Palace	70, 109, 110
Hindu Castes	51
Hindu Dharmasastras	16, 19
Hindu Judge	32, 85
Hindi	181—2
Hinterland	72
History of Cochin	9
History of Kerala	261
His Highness—family of 9—Inspiring words of..	11—12
H. H. the present Maharaja	11—12, 61, 68, 69, 73, 95, 103—4, 107—9, 119, 138, 144, 149, 151, 152, 180
His Highness the Raja's Court of Appeal	86—7
Home safe boxes	66
Hospitals	11, 37
Hostels	174, 181
Hostilities	24
High Cecil, Lord	64
Huknamas	85, 92, 100, 267
Huzur Court	...32, 85
Huzur Registrar	118
Huzur Secretariat	74—6, 109
Huzur Sheristadar	75
Huzur Treasury Officer	76
Hydro-Electric Investigation	74, 145, 376
Iconoclastic Art	270
Iconography	281
Iconographic art	270
Idayara Valley	140
Ikkavu Amma, Srimati, Tottakkat	334
Ikeri Pagoda Cash	276
Ilanko Adigal	4
Iluva	51, 55—6
Imperial Bank	208
Imperial Government	10, 31, 49, 70
Imperial Perumal	319
Inam Settlement	130
Inclines	156
Income and Expenditure	84
Incorporated Devaswams	268
Independent Shop System	159
Indian Companies Act	123—4
Indian States	12, 13, 31, 49, 70
Indian Succession Act	99
Indian—Progress of	14
Indulekha	332
Industrial Advisory Board	252

	Page.
Industrial Concerns ..	43
Industrial Crops ...	226
Industrial and Economic Development ..	245—54
Industries ...	43
Industries Department ..	245
Industrial Education ..	40, 43, 187—8, 192—5
Industrial Survey ..	40, 249
Infantry ...	108—9
Inland Customs ...	37, 162
Inland Fisheries ..	136
Inner Channel ..	72
Inner Harbour ...	72
Inscriptions ...	275—6
Insolvency ..	88
Inspector-General of Prisons ...	115
Insurrection ..	108
Internal dissensions ...	16, 22—3
Interportal Trade Convention ..	37—8, 162
Invasion by Haider ..	7
Investments ...	85
Irrigation and Water Cess ..	135—6
Irrigation Projects ..	35, 37, 71, 74, 135—6, 225
Islam ...	29
Itinerary Dispensary ...	157
Ittikumaran Achan ...	24
Itinnachen ..	25
J.	
Jacobite Syrians ..	53
Jails ..	111—15
Jains ..	52, 58
Jain Monks ..	52
Jamabundy ..	135, 270
Jamadar ..	109
Jews ...	3, 17, 57
John Van Somersen Pope, Mr. ..	171
Joint Land Registration Regulation ...	138
Joint Registrars ...	118, 119
Jubilee Memorial High School ...	170
Judges ..	36—7
Judicial Department ..	33, 36—37, 71, 119
—, reorganization of ..	36—7
Judiciary ..	11, 12, 27, 69
—, separation of ..	11, 69
Jungle Tribes ...	144
Junior Prosecuting Inspector ...	104
Jyotisha ..	324
K.	
Kachakettal ..	343
Kadirs ...	4, 59, 60
Kadu ...	60
Kadu Krishi lands ..	125
Kaikottikkali ...	354
Kakkad Palace ...	299

INDEX

0

	Page
Kalaris ..	349
Kalin Kilu ...	351
Kalittattu ...	279
Kalivachaka ...	319
Kalia mani Puthens ..	277
Kaliyuga Rayan fanams ..	276
Kaluthuvetti kadu ..	278
Kalyani Amma, Sri. T. C. ...	200, 332
Kalyani Natakam ...	330
Kammattom ...	277, 279
Kanakkan ...	59
Kana Michavaram ...	126
—Kandezhuthu ...	127—8
Kanjirakode Reserves ...	150
Kannan Kuzhi Valley ...	156
Kanom Tenants ..	97
Kanyakumari ...	4
Kara ..	169
Karamel asan ...	288
Karaparam ...	3
Karapara Valley ...	156
Kariakkar ..	27, 33, 95
Karuppan, Kavitalakan Mr. K. P. ...	198
Karuvans ..	248
Kasi Niloms ..	872
Katal Thuruthu ...	3
Katamakuti ...	3
Katannirikkal ...	271
Katavallur Mutts ..	169, 271
Katha Kali ...	271, 329, 342, 343
Kavala Incline ..	156
Kavalapara Moopil Nayar ..	141
Kaval phalam ..	126
Kavara ..	59
Kavisarvabhowman ...	336
Kavitalakan ..	336
Kavyas ..	169
Kavya Classes ..	315
Kavyapatha ..	313, 314
Keddah operations ...	151
Kerala ...	4, 6, 15, 18, 27, 60
Kerala Varma Raja, Pandalam ..	331
Keralolpathi ...	54
Kesava Pillai, Mr. K. C. ..	331
Kesaveeyam ...	331
Kettezhuthu ...	127
Kilippattu ..	329
King Edward Memorial Maternity Hospital ...	209
King Martanda Varma ..	25
King of Cochin ..	15
Kistbundi ..	127—8
Kizhedams ..	268
Knighthood of the Order of the Star of India ..	38

	Page.
Knighthood of the Order of the I. E.	38
Knight Grand Commander of the most Eminent Order of the I. E.	46
Kochu Govinda Marar, Rao Sahib, K.	296
Kochunni Tampuran	331, 334
Kodakara Nayar	140
Kodasseri	140
Kodasseri Kaimal	140
Kohlhoff, Mr. K. C.	141
Kohlhoff, Mrs.	209
Kokkara Family	312
Kolattom	354
Kollans	248
Kollengode	72, 376
Komalapara Inchire	156
Komi Achen, Paliath	23, 28
Kongan Pada	7
Konkan	53
Konkanis	51, 53
Konur	278
Koothu	52, 330, 343-4
Kootiattom	342
Kopparambil Nambiyar	151
Korangankali	355
Kotwal	100
Kovilakathum-Vathukkals	27
Krishna	58
Krishna Gatha	329
Krishna Menon, Mr. T. K.	200
Krishna Menon, Mrs. T. K.	200, 332
Krishna Menon, Mr. T. M.	104
Krishna Pillai, Mr. E. V.	332
Krishna Vilas Palace	303
Krishnan Embrantiri Mr.	335
Kshatrangakars	52
Kshatriya	19, 35
Kudumis	59-60, 186
Kulasekhara	320
Kumaran Asan, Mr. N.	331
Kumbalam	271
Kumbarans	186
Kummattj processions	348
Kunchan Nambiyar	330
Kunhikrishna Menon, Mr. Otuvil	331
Kunhikutten Tampuran	334
Kunhiraman Menon, Mr. C.	332
Kunjikrishna Menon, Sarvadhi	32
Kunju Nambutiri, Br. Mantitta	323
Kunjunni Nambutiripad, Br. K.	312
Kunnalatha	332
Kunnamkulam	65
Kuntheru	349
Kurathiattom	342, 343
Kurisumudi	279

INDEX

q

	Page.
Kurukkals	186
Kuthambalams	271, 341
Kuttams	5, 26
Kutten Tampuran	243
Kuttiyum Kolum	352

L.

Labouring classes	1
Labour Unions	65
Ladies' Association	200
Lagoon	1, 6
Lakes	3
Lakshmi Das	320
Lala Lajpat Rai, Mr.	46
Lal bag Toppu	304
Land Conservancy Regulation	137
Land Revenue	37, 70, 125, 135, 269
Land Revenue Department	125—139
Land Revenue Manual	133
Lands—disposal of	133
—Division of	133
Language	286
Laterite	247
Latin rite	58
Leasing of lands to Depressed Classes	64
Leelatilakam	328
Legal Practitioners	92
Legislation on Registration	118
Legislative Council	11, 12, 45, 47, 199
Legislative machinery	94—5
Legislature	69
Leper Asylum	210, 370
Leprosarium	210
Library of the Chief Court	93
Life Prisoners	113
Lilasuka	320
Limitation for suits	88—9, 90—1
Limitation Regulation	97
Lincolnshire Regiment	106
Liquor policy	163—4
Literacy	11—12, 44, 67, 69, 79, 94, 181
Local audit	77, 79, 80—2
Local Audit Manual	81
Local option	165
Lokavyutpathi	313
London Times	164—5, 168
Long term prisoners	113
Lunatic Asylum	210—11
Lyric Poetry	327

M.

Macaulay, Col. Resident	30—31
Madan Mohan Malavya Pandit	46

	Page.
Madhathipathi ..	271
Madhava Rao Raja Sir T. ..	14
Madhams ...	311
Madras Darkash Rules .	133
Madras Dt. Municipalities Act ..	256, 258—9
Madras Government ...	12, 13, 29, 68
Madras Revenue Boards Standing Orders ..	133
Madras Revenue Recovery Act. ..	135
Madras Urban Co-operative Banks ..	238
Magazines ..	332
Magistrates' Courts ..	40
Mahabharata ..	327
Mahakavya ..	331
Maharaja ..	10
Maharaja's College ..	174—5, 253, 360
Maharaja of Travancore ..	45
Maharatta Kshatriyas ...	109
Mahishamangalam Nambutiri ...	304
Mahogany ..	150
Magic ..	287
Major Irrigation works ...	136
Makkathayam ...	99
Mala ..	57
Malabar ...	1, 15, 16, 27, 54, 60
Malabar Chiefs ...	28
Malabar Coast ...	71
Malabar Copra ..	246
Malabar Era ..	326
Malabar Joint Commission ...	85
Malabar Soldiers ...	19
Malama ...	347
Malaya Hills ...	1
Malayala Manorama ...	332
Malayalam Literature ..	326—338
Malayalees ..	52
Malayalee Brahmins ..	51
Malayalee Life ...	53
Malayaiee Temples ..	279
Malayan ...	59
Malayattoor ...	140, 148
Malipuram ..	159, 160
Mallika-Marutam ...	321
Manali Bridge ...	367
Managers of Schools ...	82
Mandana Misra ..	321
Mangalodayam ...	332
Manja Kooty ..	141
Manimekhalai ..	282, 337
Manipravalom ..	326
Manures ..	224—5
Maramath Department ..	362
Marshall, Mr. M. ...	112
Martanda Varma Maharaja ..	25, 26, 332

INDEX

S

	Page.
Martanda Varma of Travancore	8
Marumakkathayam	55, 98
Mas	352
Matabhupathi	16
Matathungal	16
Maternity Hospital	209—10
Maths (spelled Mutts also)	66, 271—2
Matilakam	4
Mat-making	246
Matriculation Examination	170, 240
Matthai, Rao Sahib C.	62
Measures and weights	138—9
Medical aid	33, 44, 86
Medical herbs	49
Medical Inspection of Schools	179—80
Medical Relief	72
Medical Relief and Sanitation	205—12
Medicines	44
Medugal Forests	141
Megha-Sandesa	328
Members of the Viceroy's Executive Council Hon'ble,	45
Members of the Madras Council	45
Menons	27
Mental Hospital	210—11
Mesantis	272
Metalled Roads	71
Michavaram	50, 98
Middle Ages	54
Military	5, 99, 108—10
Military Caste	54
Military Police	103, 106
Military Sepoys	101
Mimamsa Chakravarti	321
Mimamsa Scholars	319, 321
Minerals	130
Minimum pay	50
Minor Castes	130
Minor Irrigation Works	136
Mints	11
Model State	45
Moens, Mr	294
Moiety	162
Monopoly trees	49, 153
Moplas	54, 57
Moorkothu Kumaran Mr.	332
Moors	7, 18
Mootha Taval	16, 20, 22
Mots	31
Mudikkulis	277
Mudras	342
Muhammadans	4, 17, 54, 185
Mukham	27
Mukkies	53

	Page.
Mukundamala ..	321
Mulathara Anicut ..	371
Mulberry ..	178
Municipal accounts ...	81
Municipal Councils ..	11, 45, 96, 256—60
Municipal and Sanitary Improvement Regulation ..	255
Municipal Regulation ..	40, 45
Municipalities ..	255—60
Muniyaras ...	277
Munroe, Col. ..	31—2, 267
Munsiffs' Courts ..	37, 86, 87, 89
Mupra ..	126
Mural paintings ..	270—1, 299
Murdoch Rev. J. ..	60
Muringoor ..	16, 22
Murkanad gramam ..	278
Museum ...	68
Museum and the Zoo ..	302—8
Musnad ..	22
Mussalmans ..	57
Mutts ...	66, 271—2
Muzris ..	3
Mysore ...	28, 54, 73
Mysore General ...	28
Mysore Invasion ..	54
Mysore Tiger ...	8
Nads ..	5, 27
Naduvalis ..	5, 125
Naick ..	109
Naishadhom ..	328
Namaskaroms ..	272
Nambutiris ..	4, 51—2, 53, 55, 284
Nambutiri—Perumpatappu ...	15
Nanjanam Kulis ..	277
Nanjanathu Kotta ..	277
Nanjappayya, Diwan, Mr. ...	33, 86
Napier grass ..	229
Narakkal Mandalom ..	65—6
Narakkal Pulaya Colony ..	65
Narayana Ayyar Rao Bahadur, T. S. ...	42, 62
Narayana Bhattatiri, Meppattur ...	321
Narayaneeyam ..	321, 335
Narayana Marar, Mr. K. ...	289, 303
Narayana Menon, Mr. Kundur ...	334
Narayana Menon, Rao Bahadur P. ...	42
Narayanan Nambutiripad, Br. Mahamahopadyaya Killimangalath ...	312, 322
Narayana Poduval, Mr. Ambady ..	332
Nareri Mana ..	312
National Assembly ...	6
National Y. M. C. A. ...	20c
Nation Building Dept. ..	74

INDEX

u

	Page.
Native States of India ..	14
Nayadi ...	59, 73
Nayadi Colony ...	65
Nayars ...	4, 51, 53—4, 108
Nayar Brigade ...	108—9
Nayar Guards ...	18
Nayar Regulation ...	97—8
Nayar Soldiers ...	19
Nedum Kotta ...	278
Nedumpura Tali ...	278
Nedungadi Bank ...	238
Negotiable Instruments Regulation ...	123—7
Negrito ...	51
Nelliampathies ...	141, 147
Nellikkal Edom Achen ...	140
Nemmara ...	87
Nettur ...	65
Night Schools ...	62, 63—4
Nihil Singh, St. ...	46
Nikuthi Phalam ...	127
Nobles of Cochin ...	26
Non-official Majority ...	12
Non-official witnesses ...	83
Non-vedic Nambutiris ...	52
Northern division ...	27
North Malabar ...	28
Notaries Public ...	123
Nurni System ...	371
Occupation ..	71
Occupation and cultivation ...	71, 133
Occupied Lands ...	133
Ocean-going Steamers ...	72
Odans ...	186
Ollukkara ...	178, 223, 235
Olympic Games ...	338
Olympic Sports ...	359
Onam ...	169
Operation Theatre ...	399
Ophthalmic Ward ...	399
Opium and Ganja ...	37, 161—2
Opium Regulation ...	191
Opium—Sirkar monopoly ...	37
Orchards ...	2
Orders ...	69
Ornaments ...	287
Orthodoxy ...	61
Orukomban working Circle ...	142
Oti ...	351
Ootta ...	351
Ottam Thullal ...	271, 342
Out-Posts ...	103

	P.	Page.
Paddy lands—division of	..	126
Padippura	..	279
Padmanabha Menon, Mr. K. P.	...	261, 289
Paiyyur Bhattamana	...	321
Palace	...	21
Palace Allowance	..	9
Palace Department	...	50
Palace Manuscript Library	...	323
Palacial residences	...	278—9
Palapilly	..	147
Palayannur	...	65
Palghat Gap	..	53
Palghat Raja	...	7
Pallu	..	347
Paliath Achen	...	23, 127
Paliath Family	...	30
Paliath Itti Kumaran Achen, Mr.	...	25
Paliath Ittinnachan, Mr.	...	25
Paliath Komiachen, Mr.	...	23, 26
Paliath Valia Achen, Avl.	...	108
Palliviruthi	...	8, 16, 22
Palur Kaniyan	...	312
Panchayats	..	11, 85, 95
Panchayat Department	..	71—2, 212, 264, 265
Panchayat Registrar	...	263, 264
Panchayat Regulation	..	40
Pandaravaka Adima	..	130
Pandaravaka Kanom Lands	...	130
Pandaravaka lands	...	126
Pandaravaka niloms	..	129
Pandavodayam	..	331
Pandi Desa	...	53
Pandi Pattars	..	53
Panditha Raj	...	325
Panditha Sabha	...	271
Pandu kali	..	351
Panniyur gramam	..	52, 319
Parambas	...	126, 129
Parambikulam	..	140, 156
Parameswara Bhattatiri	...	321
Parameswaran Moosad, Mr. T. C.	...	335
Paramount Power	...	49, 68
Parasurama	...	41, 52
Paravattani Forests	..	140, 141, 147
Parayas	...	56, 57, 60, 73, 284
Parisamuttu	..	349
Parisodhakan	...	291
Parliament	..	14
Parochial supremacy	...	131
Partition of Kerala	...	8
Parur	..	26

INDEX

W

	Page.
Parvathyakarans ..	27
Pasteur Institute, Cooneoor ...	208
Pastimes among women ...	354
Patittupattu ..	282
Patriotism ..	8
Pattabhirama Rao Mr. N. ..	39—40
Pattahs ..	130—1
Pattamandu Koil ..	312
Pattars ..	51, 53
Patticad ..	149
Pattom ...	126
Pay and Pensions ...	32
Pax Brittanica ...	127
Penal Code ...	38, 112
Penal Law ...	97
Pension rules ..	49—50
People—occupation of ...	71
Pepandu ...	352
Pepper ..	3
Peramper ...	88, 90
Perar ...	53
Periplus ...	276
Periyar Valley ...	53
Persian records ...	297
Personal Deposit Devaswams അക്കൗണ്ടി ..	270
Perumals ..	4—6, 15
Perumanam ..	140
Perumpatappu Muppu ...	21, 26
Perumpatappu Nambutiri ...	15
Perumpatappu Swarupam ..	15, 16, 17—18, 21, 23
Philosophy ...	288—9
Phoenicians ..	3
Physical culture ..	199—200
Physical Culture Department ..	338
Physical Directors ..	200
Physical Education ..	199
Physicians ...	5
Plantations ...	148—9
Pliny ...	3
Poison treatment ...	49, 72
Police ..	32, 38, 40, 70, 101—2, 105
Police Force ..	55, 91, 100, 103
Policemen ...	101
Police Regulation ..	91
Political history ...	4
Political relations ..	68
Pondans ..	186
Ponnani ...	15
Poona Agricultural College ...	230
Poopandarans ...	186
Pooram ..	341
Pope, H. H. the ..	58
Popular control ...	70

	Page.
Population	1
Porattukali	347
Porambokes	133
Poringal Kuttu	376
Ports Regulation	158
Portugal	18, 19
Portuguese	7, 8, 15, 17, 18, 20, 21, 23
Portuguese fleet	18
Portuguese records	297
Pothundi hills	140
Pottery	247
Potties	53
Poultry farms	65, 254
Prabhakara	311, 319—20
Prarthana	66
Pre-British period	7—8
Pre-Portuguese period	15
Prædial slaves	56
President of the Council	94
Priests	5
Primary Education	44
Prime Ministers	10
Princes—Mootha Thavazhi	20
Princes' Library	203
Prince, Mr. T. W.	106
Principal	75, 170
Prisoners	111, 113
Private lands	126
Private schools	38
Probationary Inspectors	101
Proclamation by Dutch	23
Prohibition	165
Prosperity	11
Protector	62, 63, 73, 198—9, 241
Protestants	58
Proverthies	27
Provident Fund	81—2, 202
Provinces	69, 70
Public Institutions	73
Public Instruction	73
Public Libraries	203
Public Park	302
Public schools	61
Public tanks	35
Public works	11, 37
Public Works Department	70, 73, 171, 216, 313
Publication of Reports	77
Puisne Judges	87
Pulayas	56, 73, 185
Pulaya Colony	64, 65
Pulaya member	199
Punishments	30
Punnac	246

INDEX

y

	Page.
Purana Bhattatiri	310
Purana Parayana	273
Purana Pathanam	347
Purana sravanam	347
Puranavali	336
Purana vayana	347
Puravaka	126
Pure rectified spirits	160
Puthens	11
Puthiya niyamam	100
Puthu panams	277
Puthur	149
Pymash	127

Q.

Quilon	30
--------	----

R.

Rabindranath Tagore	46
Railways	3, 11, 48, 72, 78
Rain	22
Rainfall	2
Raja Godavarma	19, 20
Raja Gopalachari, Sir P.	39, 291, 293, 303, 376
Raja of Cochin	6, 9, 54, 85
Raja of Palghat	7
Raja Rama Varma	334
Raja's Court of Appeal	38, 89
Rajaraja Varma Prof. A. R.	333
Rajaratnavaleeyam	335
Raja Sekhara Perumal	320
Raja Veerakerala Varma	21-2, 25, 28, 34-35
Rakshabogam	126
Raman, Sir C. V.	46
Ramachandravilasom	331
Ramacharitam	328
Raman Menon, Mr. V. K.	292
Raman Pillai, Mr. C. V.	332
Rama Pisharodi, Mr. K.	299, 323, 325
Ramanujan Eluthachan, Tunchath	329
Rama Varma K. C. S. I.	36-8, 100
Rama Varma—a King	321
Rama Varma Bridge	367
Rama Varma Kulasekhara	320
Rama Varma Raja of Cranganur	292
Rama Varma Prince	20-21
Rama Varma Raja	24, 25, 26, 28, 29
Rama Varma Raja—Regent	20-21
Rama Varma Research Institute	300, 305
Rama Varma Saktan Tampuran	322
Rama Varma, H. H. Sir Sree G. C. I. E.	40-42, 62, 103 243
Rama Varma, H. H. Sir Sree G. C. S. I., G. C. I. E.	39-40, 262, 290, 291, 306, 312, 323

	Page.
Rama Varma Vilasam	321
Rama Wariar, Kaikulangara	335
Ramayanam	327
Rapids	2
Rasi panams	276
Rasikaranjini	332
Ravi Varma	321
Ravi Varma Raja	24, 35—36
Ravi Varma Tampi	329
Ravunni Menon, Dr. C.	208
Ravunni Menon, Diwan Bahadur, K.	325
Reading Rooms	241
Reals	276
Rebate	162
Reforms	10, 32, 67
Reformatory	113—4
Regent Sahib of Pudukkottai	45
Registrar Magistrate	87
Registrar of Co-operative Societies	66
Registrar of Joint Stock Companies	123
Registration	37, 116, 125
Registration Districts	118
Registration—manner of	121—122
Registration Manual	118, 124
Registry Offices	118, 119, 122
Regulations	11, 33, 40, 69, 97
Regulations and Proclamations	97
Reiffesen Type	236
Religions	9, 33, 57—8, 287
Religious and Charitable Institutions	266—274
Religious beliefs	51
Religious rites	51
Religious tolerance	30
Reorganization	43
Reports on Administration	11
Reports of the Jail Committee	115
Representative Institutions	12
Reptile Section	306
Reserve Inspector	103, 106, 112
Reserve Police	102
Resident	30—1, 32, 108
Retna-ketudayam	321
Retrenchment	9
Revenue Assessment and Collection	11, 130, 134—5
Revenue Department	65
Revenue Inspector	132, 139
Rev. Rae	289
Revenue Recovery Regulation	134—5
Revenue Settlement	128—130
Revi Varma Raja	35—6
Rice	1, 2
Rivers	2
Rix Dollar	276

INDEX

as

	Page.
Roads	332
Road Committee	364
Romans	3
Roman Catholics	58
Roman Dinari	276
Romo Syrian Churches	279
Rowing, Aquatic Sports	353
Rubber Cultivation	147-8
Rulers	5, 9, 16, 69
Ruling Family	10, 13, 15, 16, 17, 22, 54, 31, 61, 109, 243
Ruling Maharaja	69
Rules—revision of	69, 77
Rural Dispensaries	72
Rural Industrial Schools	188-9, 249
Rural Reconstruction	72, 74, 265

S

Sabha Madham	312
Sabha mutts	169, 312
Sadan	181
Sadas	316, 317
Sahitya Darpanam	337
Sahitia Kusalan	336
Sahitya Sakti	337
Sahitya Tilakam	323
St. Francis Church	279
St. Teresas' Convent	170, 175-6, 189
St. Thomas Christians	30, 58
St. Thomas College	175, 253
St. Vincent and D'Paul Societies	272
Sakthan Tampuran	28-30, 305
Sakuntala	329
Salgudu	352
Salisbury, Lord	13-14
Salt	160-161
Salt Depot	160
Salt Regulation	157
Samudayams	266
Samu Menon, Mr. Varavur	334
Sandalwood	3, 148-9
Sangeeta Nyshadham	330
Sanitation	44, 73
Sanitary Boards	11, 255
Sanitary Inspectors	40
Sanitorium	3
Sankara, Sri	4, 309, 311, 320
Sankaracharya	4, 309, 311, 320
Sanketan	19
Sankariah, Mr. A.	302
Sankara Menon, Edamana	33
Sankara Menon, Mr. M.	294, 296
Sankaran Nair, Sir, C.	46
Sankara Wariar, Edakkunni	12, 13, 34-6, 162, 364

	Page.
Sankunni, Mr. Kottarathil	330
Sankunni Menon, Mr. C.	297
Sankunni Menon, Mr. I	13, 14 36—8—146—7, 289, 364, 365, 368
Sanskrit College	195—6, 272
Sanskrit College Committee	293, 323
Sanskrit Schools	195—6
Sanskrit studies	309—325
Santa Cruz Cathedral	279
Sarada	332
Saraswat Brahmins	51
Sirkar Gazette	95
Sirkar monopolies	37
Sirkar Temples	108
Srivadhikariakar	27
Sastra Classes	316
Sastra sadas	325
Sistri	32, 86
Savings Bank	80
School	11
School Day	179
School Fees	63
Schools—Medical Inspection of	179—80
Science	4
Scout Movement	180
Sculpture	280—81
Sea borne trade	3
Sealy, Mr. A. F.	170
Seasons	2
Secondary Education	176—7
Second Grade College	170
Second-in-Command	109
Secretariat	74
Secretary of State for India	14
Sekhari Vela	347
Seignorage system	143
Senior Rani	42
Senkuttuvan	4
Separation—Judiciary from Executive	11—12 69
Serfdom	60
Sericulture	178
Service Regulation	77—8
Seshagiri Rao, Mr.	33
Session Courts	96
Settlement	4, 127, 130
Settlement Proclamation	137
Setumadhava Deekshitachariar	325
Seva Sadan	181
Seventieth Birthday	46, 152
Sewell, Mr. M. R.	291
Shashtyabdapurthi Day	235
Shaik Abdul Kadir Sahib Bahadur, Mr.	104
Shipping dues	160
Ship of Yavanas	3

INDEX

ac

	Page.
Sholayar Valley	147
Silapadikaram	4
Sinking Fund	74
Sirkar Devaswams	263
Sirkar Water Pandals	264
Sitaram Spinning and Weaving Mills	44, 251
Siva	58
Sivaswami Ayyar, Sir P.	3:9
Slavery	11, 60—1
Slaves in America	60
Slaves in Cochin	60
Small Cause Court	87, 89, 90
Small pox	72
Social	256
Social rites	9
Societies for the promotion of Arts, Literature	124
Solomon	3
Soil	2
Sorcery, etc.	287
Southern Division	52
South Indian Railway Co.	73
South Kanara	52
South Travancore	53
Sovereigns	17
Special Assistant Comptroller	80
Special Educational Officers	40
Special Jurisdiction	83—0
Special Laws in the State	97—3
Special Finance Committee	9, 70, 81—3
Spirited Financial Policy	83
Sports and Pastimes	358—61
Srikrishna Karnamritam	320
Srinivasa Sastri, Rt. Hon. V. S.	46
Sri Rama Varma Grandhavali	337
Stake Nets	136
Stamp Law	118
Stamped Cadjans	88
Standing Orders	69, 81
State Aided Dispensaries	209
State Band	110
State Boundary	137
State Elephants	141, 151
State Finances	83
State Grandhavari	297
State Life Insurance	80
State Manual	13
State Monopolies	125
State Museum	78, 277, 295—6
State Railway	83
States in Cochin	1, 6, 11
Station Houses	101
Statute Laws of British India	99
Sthalapuramams	282

	Page.
Stone Ware Factory	157
Struggle between the Zamorin	26
Swamiyars	331
Swarupam	15
Swimming	353
Swing	346
Syamandakam	311
Synagogues	280
Syrian Christians	30, 58

T.

Tahsildars	33, 86, 91, 131—2
Tali Ornament	52
Taliyatiris	4
Taluks	1, 27
Taluk Magistrates	111, 115
Taluk Treasuries	76
Tamil	53
Tamil Brahmins	51, 53
Tamil Labbais	57
Tampurakkal, Unni Goda Varma	18
Tana Naiks	91, 100
Tannas	85
Tannadars	32, 91, 100
Tantries	267
Tanugya System	150
Tanur Raja	22
Tara	5
Tarkika Tilakam	323
Tarring	366
Tarwad	310
Tata Oil Mills	43
Tavalies	16, 18
Teachers	201
Teachers' Association	202
Tea Cultivation	147
Teak	2
Teak Plantations	141, 148—50
Technical Education	40, 43, 192—5
Technical Schools	43, 192—5
Temperature	2
Temples	274
Temple of Augustus	3
Temple Priests	52, 53
Temporary loans	83
Tenancy loans	97
Tenancy Regulation	40, 138
Tenants' rights	137—8
Tenkailasa Nanthodayam	335
Tenure	12, 130
Terraces	2
Territorial Chieftain	5
Test audit	77, 78, 80

INDEX

22

	Page
Vakka ..	245
Valans ..	56
Valavara peak ..	277
Valayan ..	56
Valeru ..	342
Valia koil Tampuran of Travancore ..	329, 332
Valia Nambidy of Kollengode ..	140, 141
Valia Sarvadhikariakar ..	27
Valivatu Devaswams ..	268
Valiya Court ..	85
Vallathole ..	331
Valparai ..	145
Vanianpara ..	147-8, 251
Vanneri Nad ..	15, 24
Vararuchi ..	319
Variola ..	126
Vasco de gama ..	7
Vasudeva Bhattatiri ..	320
Vatakkunpattukal ..	327
Vattukali ..	355
Vedas ..	52, 271
Vedanta Charya ..	321
Vedantism ..	51
Vedic Nambutiris ..	52
Vedic ritual ..	51
Velanthavalam Bridges ..	367
Velas ..	345
Vellanikara ..	147
Vellanimudi ..	277
Vellarapilli ..	1, 30, 162
Vellore training ..	104
Velu 'Thampi ..	30, 108
Vendors ..	88
Venkata Rao Mr. ..	36
Venkita Subbayya Mr. ..	33, 34
Venmani School ..	330-31
Verghese, Diwan Bahadur V. ..	206
Veterinary Dispensaries ..	222, 229
Vellat Raja ..	22
Viceroy, His Excellency ..	
Victoria, Queen H. M. ..	170
Victoria Girls' High School ..	170, 189
Vidwan Elaya Raja ..	322, 334
Vidyavinodini ..	332
Vijaya Raghavachariya, Sir. T. ..	42, 62
Village Libraries ..	203
Village Manual ..	133
Village Officers ..	139
Village Panchayat Courts ..	87, 89, 96
Village Panchayat Regulation ..	40
Village Reconstruction ..	241
Village Reserves ..	146
Village System ..	129, 131
Vira Kerala Varma, Sir ..	38-39

	Page.
Vira Rayan fanams ..	276
Vishu ..	169
Visitors ..	45—6
Vittanasseri ...	141
Viyyoor Park ..	115, 221, 370
Vocational bias in studies ..	177—78
Vycome ..	319
Vythila Coconut Station ...	229
W.	
Wadakkancheri ...	149
Wadakkumnadhan—Devaswam ..	269
Walter De La Mare ...	361
Wars with Zamorin 6, 7, 18—19, 2436, 308, 125	
Ware house at Ernakulam ..	160
Waste lands ..	71
Water ...	2
Water cess ..	136
Water fall ...	3
Water supply—British Villages ...	136
Water supply—depressed classes ..	64
Weights and Measures ...	138—9
Wells for Depressed Classes ...	64
Westerners ...	219
White Jews ..	86
Wild animals ..	57, 34
Williams, Mrs. ..	09
Wolff, Mr. H. W. ..	235
Women's Education ...	44
Wooded Terraces ...	2
Working Plan Officer ...	142
Workshop and rest houses ...	157
X.	
X-ray ...	205, 208, 369
Y.	
Yavanas ...	3
Y. W. C. A. Hostels ..	181
Z.	
Zamorin ..	17, 23, 26, 54, 312
—Conquest of Cochin ...	266
—Defeated By Dutch ..	24
—Esponsored the cause of Mootha Thavazhi ..	22—3
—Lost his power ..	20
—Quarrel with Portuguese ...	18
—Wars with Cochin ..	6, 7, 18—19, 24, 108, 125
—When grew in power ...	16
Zilla Courts ..	86, 87, 88, 89, 111
Zilla Judge ...	38, 111
Zone ..	2
Zoo ..	302—8
Zoological Garden ...	302

INDEX

ae

	Page.
Test audit officer	76
Textile fibres	245
Thachu sastram	193, 280
Thalamakali	351
Thalapolies	345
Tharwad	55
Thattans	248
Thazhakat	300
Thekke Madham	321
Thekke Mukham	22
Thempamadakku	371
Theorhythm	200
Thirumukhams	33
Thiruvathira	169
Thiruvenkilachariar Mr. C.	38
Tholekollans	247
Throne	10, 20
Thudama	351
Thullal	345
Thurston, Mr. E.	294
Tiger processions	346
Tilaka	323
Tippu Fort	278
Tippu Sultan	8, 28-9
Tirunavaya	52
Tiruttil achen	140
Tiruvanchikulam	5, 15, 269, 319
Tiruvilluamaia	269
Tobacco	162
Tobacco Regulation	158
Toddy	55
Toddy and arrack	159-60
Total abstinence	165
Town Council	255-6
Town Police	104
Town Sub-Inspector	104
Town survey	137
Trade	3
Trades Schools	249
Traditions	283-4
Tramline	156
Tramway	11, 39, 40, 83, 84, 145, 46, 154, 157
Tramway Workshop	178, 249
Transactions in olden days	117
Transfer of Property Acts	97
Transport facilities	71
Travancore	1, 8, 14, 25, 27, 30, 53, 73, 115
Travancore Central Prison	115
Travancore Minister	30
Travellers' Bungalows	35
Treasuries	77, 109, 10
Treasury staff	80
Treasury transactions	79

	Page.
Treaty	10
Treaty obligations	68
Trees	2
Tree tax system	160
Trichur	30, 52, 85, 110
Trichur Distillery	160
Trichur—Central Jail at	111
Trichur Mutts	160
Trichur Public Library	203
Trippunithura	30, 85
Trippunithura Weaving and Industrial Co., Ltd.,	251
Troopers	109
Trust Fund	270
Tullal	330, 345
Tullocks Gardens	370
Tulu Brahmins	51, 52, 53
Tulu Nad	52

U.

Udayathungeswarath Pandita Sabha	271, 312, 315
Uddanda Sastri	321
Udippi	52
Ullatans	65
Ullur	331
Umakeralam	331
Unassigned lands	133
Undeciphered records	297
Undulating	2
Unemployment	1
Unincorporated Devaswams	268—9
United State Commission on Law observance and enforcement	165
University at Matilakam	4
Unnai Wariar	329
Unni Goda Varma Tampurakkal	18
Unni Rama Koil Thiruapad	20
Upper India Tours	39
Uppu Vechu Kali	357
Uralers	67, 68, 266
Utsavams	341
Uttus	273
Uttupuras	32

V.

Vacancy reserve	102
Vaccination Department	37
Vadakkay Mukham	27
Vadikke Madham Brahmaswam	271, 298
Vadavukode	162
Vadhya	31
Vadivisal	350
Vaipen	20
Vaisika Tantram	328
Vakils	37



